THE
Devout Christian's
COMPANION.

OR, A

Compleat Manual of Devotions,

FITTED FOR

Most of the Concerns of Human Life:

With Particular Offices

For Sick and Dying Persons.

To which is added,

The PASCHAL LAMB, a Treatise explaining the Nature, Design, and Benefit of the Holy SACRAMENT; with Suitable Devotions.

Collected from the Works of

Abp. TILLOTSON,	Bp. TAYLOR,
Bp. PATRICK,	Dr. SCOTT,
Bp. KENN,	Dr. HORNECK,
Bp. BEVEREGE,	Dr. STANHOPE, *&c.*

I will Pray with the Spirit, and with the Understanding also.

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BRITISH MUSEUM

TO THE
READER.

'TIS presum'd, that the Authors Names concern'd in the following Sheets, are a sufficient Recommendation of their Excellency and Use.

A diligent Care has been taken, to reduce this Manual into a more Regular Method, than has hitherto appear'd in any of our Devotional Treatises; and likewise, that it should not be wanting in any thing Material or Necessary; nor contain any thing improperly inserted, on purpose to swell a Volume: But

that all Perſons may find ſuch Suitable Prayers as are occaſionally required by them, in their reſpective Circumſtances.

It is thought convenient to intimate, That if any Perſons be curious to compare theſe Devotions with the Authors from whence they are taken, tho' they don't always perceive them to be Lineal Tranſcripts, yet with a careful Peruſal, they will find the Expreſſions and Thoughts all along, to be the Genuine Performances of the Perſons to whom they are aſcrib'd.

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THE Devout Christian's Constant COMPANION.

Occasional Prayers, by Bishop TAYLOR.

A Prayer for Holy Intention, in the beginning and pursuit of any considerable Action.

O Eternal God, who hast made all things for Man, and Man for thy Glory, sanctifie my Body and Soul, my Thoughts and my Intentions, my Words and Actions, that whatsoever I shall think, or speak, or do, may be, by me, designed to the glorification of thy Name, and by thy

Bleſſing, it may be effective and ſucceſsful in the Work of God. Lord, turn my Neceſſities into Vertue, the Works of Nature into the Works of Grace, by making them orderly, regular, temperate, ſubordinate and profitable to Ends beyond their own proper Efficacy: And let no Pride or Self-ſeeking, no Covetouſneſs or Revenge, no impure Mixture or unhandſom Purpoſes, no little Ends and low Imaginations pollute my Spirit, and unhallow any of my Words and Actions; but let my Body be a Servant of my Spirit, and both Body and Spirit be Servants of Jeſus; that doing all things for thy Glory here, I may be partaker of thy Glory hereafter, thro' Jeſus Chriſt our Lord. *Amen.*

Devotions for the Morning.

An Act of Adoration.

HOly, Holy, Holy, Lord God Almighty, which was, and is, and is to come; Heaven and Earth, Angels

gels and Men, the Air and the Sea, give Glory, and Honour, and Thanks, to him that ſits on the Throne, who lives for ever and ever. All the Bleſſed Spirits, and Souls of the Righteous, caſt their Crowns before the Throne, and worſhip him that lives for ever and ever. Thou art worthy, O Lord, to receive Glory, and Honour, and Power, for thou haſt created all things, and, for thy pleaſure, they are, and were created. Great and marvellous are thy Works, O Lord God Almighty; juſt and true are thy Ways, thou King of Saints. Thy Wiſdom is infinite; thy Mercies are glorious; and I am not worthy, O Lord, to appear in thy Preſence, before whom the Angels hide their Faces.

O Holy and Eternal Jeſus, Lamb of God, who was ſlain from the beginning of the World, thou haſt redeemed us to God, by thy Blood, out of every Nation, and haſt made us unto our God Kings and Prieſts, and we ſhall reign with thee for ever. Bleſſing, Honour, Glory and Power,

be unto him that ſits on the Throne, and to the Lamb for ever and ever. *Hallelujah.*

Moſt Glorious and Eternal God, Lord and Sovereign of all the Creatures, I worſhip and adore thee with the loweſt Humility, and give thee all Thanks and Praiſe for thy infinite and eſſential Glories and Perfections, and for the continual demonſtration of thy Mercies upon me. I acknowledge, dear God, that I have deſerved the greateſt of thy Wrath and Indignation; and that, if thou hadſt dealt with me according to my deſerving, I had at this time been deſperately bewailing my Miſeries in the Sorrows and Horrors of a ſad Eternity. But thy Mercy triumphing over thy Juſtice, and my Sins, thou haſt ſtill continued to me Life, and time of Repentance; thou haſt opened to me the Gates of Grace and Mercy, and perpetually calleſt upon me to enter in, and to walk in the Paths of a Holy Life, that I might glorifie thee, and be glorified of thee eternally.

Behold,

Behold, O God, for this thy great and unſpeakable Goodneſs, for the Preſervation of me this Night, and for all other thy Graces and Bleſſings, I humbly preſent to thy Divine Majeſty, my Soul and my Body, my Thoughts and my Words, my Actions and Intentions, my Paſſions and my Sufferings, to be diſpoſed by thee, to thy Glory, to be bleſſed by thy Providence, to be guided by thy Counſel, to be ſanctified by thy Spirit; and afterwards, that my Body and Soul may be received into Glory; for nothing can periſh which is under thy Cuſtody; and the Enemy of Souls cannot devour what is thy Portion, nor take it out of thy Hands. This Day, O Lord, and all the Days of my Life, I dedicate to thy Honour; and the Actions of my Calling, to the Uſes of Grace; and the Religion of all my Days, to be united to the Merits and Interceſſion of my Holy Saviour Jeſus; that in him, and for him, I may be pardoned and accepted. *Amen.*

Bleſs me, Gracious God, in my Calling, to ſuch Purpoſes as thou ſhalt chuſe for me, or employ me in. Guide me in all the Changes and Varieties of the World, that in all things that ſhall happen, I may have an Evenneſs and Tranquillity of Spirit, that my Soul may be wholly reſigned to thy Divineſt Will and Pleaſure; never murmuring at thy gentle Chaſtiſements, and Fatherly Correction; never waxing Proud and Inſolent, though I feel a Torrent of Comforts, and Proſperous Succeſſes.

Fix my Thoughts, my Hopes, and my Deſires, upon Heaven and Heavenly Things; teach me to deſpiſe the World, to repent me deeply for my Sins; give me holy Purpoſes of Amendment, and Ghoſtly Strength and Aſſiſtances, to perform faithfully whatſoever I ſhall intend piouſly. Enrich my Underſtanding with an eternal Treaſure of Divine Truths, that I may know thy Will: And thou, who workeſt in us, to will, and to do, of thy good Pleaſure, teach me to obey all thy Commandments, to believe

all

all thy Revelations, and make me partaker of all thy gracious Promiſes.

Teach me to watch over all my Ways, that I may never be ſurpriz'd by ſudden Temptations, or a careleſs Spirit; nor ever return to Folly and Vanity. Set a Watch, O Lord, before my Mouth, and keep the Door of my Lips, that I offend not in my Tongue, neither againſt Piety nor Charity. Teach me to think of nothing but thee, and what is in order to thy Glory and Service; to ſpeak nothing but thee and thy Glories; and to do nothing but what becomes thy Servant, whom thy infinite Mercy, by the Graces of thy Holy Spirit, has ſealed up to the Day of Redemption.

Let all my Affections be ſo mortified, and brought under the Dominion of Grace, that I may never, by Deliberation and Purpoſe, nor yet by Levity, Raſhneſs, or Inconſideration, offend thy Divine Majeſty. Make me ſuch as thou wouldſt have me to be: Strengthen my Faith, confirm my Hope, and give me a daily increaſe

of Charity, that this Day, and ever, I may serve thee according to all my Opportunities and Capacities; growing from Grace to Grace, till at last, by thy Mercies, I shall receive the Consummation and Perfection of Grace, even the Glories of thy Kingdom, in the full Fruition of thy Face, and Excellencies of God the Father, the Son, and the Holy Ghost, to whom be Glory and Praise, Honour and Adoration, given by all Angels, and all Men, and all Creatures, now, and to all Eternity. *Amen.*

Now, and in all Tribulation and Anguish of Spirit, in all Dangers of Soul and Body, in Prosperity and Adversity, in the Hour of Death, and in the Day of Judgment, Holy and most Blessed Saviour Jesus, have Mercy upon me, Save, and Deliver me, and all Faithful People. *Amen.*

An

An Exerciſe to be uſed at any time of the Day.

In the Name of the Father, of the Son, and of the Holy Ghoſt.

Our Father, &c.

O Lord, thou art my God, I will exalt thee, I will praiſe thy Name, for thou haſt done wonderful things; thy Counſels of Old, are Faithfulneſs and Truth.

Thou, in thy Strength, ſetteſt faſt the Mountains, and art girded about with Power. Thou ſtilleſt the Raging of the Sea, and the Noiſe of the Waves, and the Madneſs of the People. They alſo that remain in the uttermoſt Parts of the Earth, ſhall be afraid at thy Tokens; thou that makeſt the Out-goings of the Morning and Evening to praiſe thee. O Lord God of Hoſts; who is like unto thee? Thy Truth, moſt mighty Lord, is on every ſide.

Among the Gods, there is none like unto thee, O Lord; there is none that can do as thou doſt. For thou art great, and doſt wondrous things; thou art God alone. God is very greatly to be feared in the Counſel of the Saints; and to be had in Reverence of all them that are round about him. Righteouſneſs and Equity is in the Habitation of thy Seat; Mercy and Truth ſhall go before thy Face. Glory and Worſhip are before him; Power and Honour are in his Sanctuary. Thou, Lord, art the thing that I long for; thou art my Hope even from my Youth; through thee have I been holden up ever ſince I was born; thou art he that took me out of my Mother's Womb; my Praiſe ſhall be always of thee.

Glory be to the Father, and to the Son, and to the Holy Ghoſt.
As it was in the beginning, is now, and ever ſhall be, World without end. Amen.

After

After this, may be read ſome Portion of Holy Scripture out of the *New Teſtament*, or out of the ſapiential Books of the *Old*, viz. *Proverbs*, *Eccleſiaſtes*, *&c.* Upon which when you have a while meditated, humbly compoſing your ſelf upon your Knees, ſay as follows:

EJACULATIONS.

MY Help ſtandeth in the Name of the Lord, who made Heaven and Earth. Shew the Light of thy Countenance upon thy Servant, and I ſhall be ſafe. Do well, O Lord, to them that are true of Heart, and evermore mightily defend them. Direct me in thy Truth, and teach me; for thou art my Saviour, and great Maſter. Keep me from Sin, and Death eternal, and from my Enemies viſible and inviſible. Give me Grace to live a Holy Life; and thy Favour, that I may die a Godly and Happy Death. Lord, hear the Prayer of thy Servant, and give me thy Holy Spirit.

The PRAYER.

O Holy Lord, merciful and gracious, vouchſafe thy Favour and Bleſſing to thy Servant: Let the Love of thy Mercies, and the Dread and Fear of thy Majeſty, make me careful, and inquiſitive to ſearch thy Will, and diligent to perform it; and to perſevere in the Practices of a Holy Life, even till the laſt of my Days.

Keep me, O Lord, for I am thine by Creation; guide me, for I am thine by Purchaſe, thou haſt redeemed me by the Blood of thy Son; and love me with the Love of a Father, for I am thy Child by Adoption and Grace: Let thy Mercy pardon my Sins, thy Providence ſecure me from the Puniſhments and Evils I have deſerved, and thy Care watch over me, that I may never any more offend thee: Make me, in Malice, to be a Child; but in Underſtanding, Piety, and the Fear of God, let me be a perfect Man in Chriſt, innocent and prudent, readily furniſh'd

niſh'd and inſtructed to every good Work.

Keep me, O Lord, from the deſtroying Angel, and from the Wrath of God: Let thy Anger never riſe againſt me; but thy Rod gently correct my Follies, and guide me in thy Ways, and thy Staff ſupport me in all Sufferings and Changes. Preſerve me from Fracture of Bones, from noiſom, infectious and ſharp Sickneſſes, from great Violences of Fortune, and ſudden Surprizes: Keep all my Senſes entire, till the Day of my Death; and let my Death be neither ſudden, untimely, nor unprovided: Let it be after the common manner of Men, having in it nothing extraordinary, but an extraordinary Piety, and the manifeſtation of thy great and miraculous Mercy.

Let no Riches ever make me forget my ſelf, no Poverty ever make me to forget thee: Let no Hope or Fear, no Pleaſure or Pain, no Accident without, no Weakneſs within, hinder or diſcompoſe my Duty, or turn me from

the Ways of thy Commandments. O Let thy Spirit dwell with me for ever, and make my Soul juſt and charitable, full of Honeſty, full of Religion, reſolute and conſtant in holy Purpoſes, but inflexible to Evil. Make me humble and obedient, peaceable and pious; let me never envy any Man's Good, nor deſerve to be deſpiſed my ſelf; and if I be, teach me to bear it with Meekneſs and Charity.

Give me a tender Conſcience, a Converſation diſcreet and affable, modeſt and patient, liberal and obliging; a Body chaſte and healthful, Competency of Living according to my Condition, Contentedneſs in all Eſtates, a reſign'd Will and mortified Affections, that I may be as thou wouldſt have me, and my Portion may be in the Lot of the Righteous, in the Brightneſs of thy Countenance, and the Glories of Eternity. *Amen.*

Holy is our God. Holy is the Almighty. Holy is the Immortal. Holy, Holy, Holy, Lord God of Sabaoth; have Mercy upon me.

To

To which may be added, one, or both of theſe Prayers following:

A Prayer, meditating and referring to the Divine Preſence.

O Almighty God, infinite and eternal, thou filleſt all things with thy Preſence, thou art every where by thy Eſſence, and by thy Power; in Heaven by thy Glory, in Holy Places by thy Grace and Favour, in the Hearts of thy Servants by thy Spirit, in the Conſciences of all Men by thy Teſtimony and Obſervation of us: Teach me to walk always as in thy Preſence, to fear thy Majeſty, to reverence thy Wiſdom and Omniſcience, that I may never dare to commit any Undecency in the Eye of my Lord and my Judge, but that I may, with ſuch Care and Reverence, demean my ſelf, that my Judge may not be my Accuſer, but my Advocate; that I, expreſſing the Belief of thy Preſence here, by careful Walking, may feel the

the Effects of it, in the participation of Eternal Glory, through Jeſus Chriſt. *Amen.*

For Grace to ſpend our time well.

ALmighty God, who from all Eternity, doſt behold and love thy own Glories, and Perfections infinite; and haſt created me to do the Work of God, after the manner of Men, and to ſerve thee in this Generation, according to my Capacities: Give me thy Grace, that I may be a curious and prudent Spender of my time, ſo as I may beſt prevent or reſiſt all Temptations, and be profitable to the Chriſtian Common-Wealth, and by diſcharging all my Duty, may glorifie thy Name. Take from me all Slothfulneſs, and give me a diligent and an active Spirit, and Wiſdom to chuſe my Employment, that I may do Works proportionable to my Perſon, and to the Dignity of a Chriſtian, and may fill up all the Spaces of my Time in Actions of Religion and Charity,

rity, that when the Devil aſſaults me, he may not find me idle; and my deareſt Lord, at his ſudden coming, may find me buſie, in lawful, neceſſary, and pious Actions, improving my Talent intruſted to me by thee, my Lord, that I may enter into the Joy of my Lord, to partake of his Eternal Felicities, even for thy Mercy's ſake, and my deareſt Saviour's ſake. *Amen.*

A Form of Prayer for the Evening.

Our Father, &c.

I Will lift up my Eyes unto the Hills, from whence cometh my Help. My Help cometh of the Lord, which made Heaven and Earth. He will not ſuffer thy Foot to be moved; he that keepeth thee, will not ſlumber. Behold, he that keepeth *Iſrael* ſhall neither ſlumber nor ſleep. The Lord is thy Keeper, the Lord is thy Shade upon thy right Hand. The Sun ſhall not ſmite thee by Day, neither the Moon by Night. The Lord ſhall preſerve

thee from Evil; he ſhall preſerve thy Soul. The Lord ſhall preſerve thy going out, and thy coming in, from this time forth for evermore.

Glory be to the Father, and to the Son, and to the Holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be, World without end. Amen.

The PRAYER.

INcomprehenſible God, great Father of Men and Angels, who haſt eſtabliſh'd the Heavens, and the Earth, in a wonderful Order, making Day and Night to ſucceed each other: I make my humble Addreſs to thy Divine Majeſty, begging of thee Mercy and Protection this Night and ever. O Lord, pardon all my Sins, my light and raſh Words, the vanity and impiety of my Thoughts, my unjuſt and uncharitable Actions; all my Tranſgreſſions this Day, or at any time before. Behold, O God, my Soul is troubled at the remembrance of my Sins, in the frailty and ſinfulneſs of my Fleſh, expoſed

to

to every Temptation; and, of it ſelf, not able to reſiſt any. Lord God of Mercy, I earneſtly beg of thee, to give me a great Portion of thy Grace; ſuch as may be ſufficient and effectual for the mortification of all my Sins, and Vanities, and Diſorders: Ennoble my Soul with great degrees of Love to thee, and conſign my Spirit with great Fear, and Veneration of thy Holy Name and Laws; that it may become the great Employment of my Life, to ſerve thee, to advance thy Glory, to root out all the accurſed Habits of Sin, that in Holineſs of Life, in Humility, in Charity, Chaſtity, and all the Ornaments of Grace, I may, by Patience, wait for the coming of our Lord Jeſus. *Amen.*

Bleſſed be the God and Father of our Lord Jeſus, who hath ſent his Angels, and kept me this Day from the Deſtruction that walketh at Noon, and the Arrow that flieth by Day: Bleſſed for ever be thy Name, for the guidance of thy good Spirit; and for that never ceaſing Shower of Bleſſing,

by

by which I live, and am content, and provided for in all Neceſſities, and ſet forward in my Duty and Way to Heaven. Bleſſing, Honour, Glory and Power, be to him that ſits on the Throne, and to the Lamb for ever. *Amen.*

Into thy Hands, moſt Bleſſed Jeſu, I commend my Soul and Body; for thou haſt redeemed both with thy moſt precious Blood. So bleſs and ſanctifie my Sleep to me, that it may be temperate holy and ſafe, a refreſhment to my wearied Body, to enable it ſo to ſerve my Soul, that both may ſerve thee with a never failing Duty. Viſit, I beſeech thee, O Lord, this Habitation with thy Mercy, and me with thy Grace and Salvation. Let thy Holy Angels pitch their Tents round about, and dwell here; that no Illuſion of the Night may abuſe me, the Spirits of Darkneſs may not come near to hurt me, no Evil or ſad Accident oppreſs me: And let the eternal Spirit of the Father dwell in my Soul and Body, filling every corner of my Heart with

with Light and Grace. Teach me, O Lord, to number my Days, that I may apply my Heart unto Wiſdom, and ever be mindful of my laſt end: Then, O Brighteſt Jeſu, ſhine glorioufly upon me; let thy Mercies, and the Light of thy Countenance, ſuſtain me in all my Agonies, Weakneſſes, and Temptations; and grant, that departing this Life in the Unity of the Church, in the Love of God, and a certain Hope of Salvation, I may reſt in the Boſom of my Lord, till, by the Voice of the Archangel, the Trump of God, I ſhall be awaken'd, and called to ſit down, and feaſt in the Eternal Supper of the Lamb. Grant this, O Lamb of God, for the Honour of thy Mercies, and the Glory of thy Name, O moſt merciful Saviour and Redeemer Jeſus. *Amen.*

Holy is our God. *Holy is the Almighty. Holy is the Immortal. Holy, Holy, Holy, Lord God of Sabaoth; have Mercy upon me.*

Let the Eternal God be my Refuge, and underneath me be his Everlaſting Arms, this Night, and for ever. Amen.

Ejacu-

Ejaculations when we wake in the Night.

STand in awe, and ſin not: Commune with your own Heart upon your Bed, and be ſtill. I will lay me down in Peace, and Sleep; for thou, Lord, only makeſt me dwell in Safety. Bleſſed are thy that dwell in the Heavenly *Jeruſalem*; where there is no need of the Sun, neither of the Moon to ſhine in it; for the Glory of God does lighten it; and the Lamb is the Light thereof. And there ſhall be no Night there; and they need no Candle; for the Lord God giveth them Light, and they ſhall reign for ever and ever.

The Day of the Lord will come as a Thief in the Night, in which the Heavens ſhall paſs away with a great Noiſe, and the Elements ſhall melt with fervent Heat, the Earth alſo, and the Works that are therein ſhall be burnt up. Seeing then all theſe things ſhall be diſſolved, what manner of Perſons ought we to be, in all holy Converſation

verſation and Godlineſs, looking for, and haſting unto the coming of the Day of God.

Lord, in Mercy, remember thy Servant in the Day of Judgment.

Thou ſhalt anſwer for me, O Lord, my God.

In thee, O Lord, have I truſted; let me never be confounded. Amen.

A Form of Thankſgiving, with a recital of publick and private Bleſſings.

O Eternal Eſſence, Lord God, Father Almighty, maker of all things in Heaven and Earth; it is a good thing to give Thanks to thee, O Lord, and to pay to thee all Reverence, Worſhip, and Devotion, from a clean and prepared Heart; and with an humble Spirit, to preſent a living and reaſonable Sacrifice to thy Holineſs and Majeſty; for, thou haſt given unto us the Knowledge of thy Truth, and who is able to declare thy Greatneſs, and to recount all thy marvellous Works, which

which thou haſt done in all the Generations of the World?

O Great Lord, and Governour of all things, Lord and Creator of all things, viſible and inviſible, who ſitteſt upon the Throne of thy Glory, and beholdeſt the Secrets of the loweſt Abyſs and Darkneſs; thou art without beginning, uncircumſcribed, incomprehenſible, unalterable, and ſeated for ever unmoveable, in thy own eſſential Happineſs and Tranquillity; thou art the Father of our Lord Jeſus Chriſt, who is

Our Deareſt and moſt gracious Saviour, our Hope, the Wiſdom of the Father, the Image of thy Goodneſs, the Word Eternal, and the Brightneſs of thy Perſon, the Power of God from Eternal Ages, the true Light that lights every Man that comes into the World, the Redemption of Man, and the Sanctification of our Spirits;

By

By whom the Holy Ghoſt deſcended upon the Church; the Holy Spirit of Truth, the Seal of Adoption, the Earneſt of the Inheritance of the Saints, the firſt Fruits of everlaſting Felicity, the Fountain of Sanctification, the Comfort of the Church, the Eaſe of the Afflicted, the Support of the Weak, the Wealth of the Poor, the Teacher of the Doubtful Scrupulous and Ignorant, the Anchor of the Fearful, the infinite Reward of all Faithful Souls, by whom all reaſonable and underſtanding Creatures ſerve thee, and ſend up a never-ceaſing, and a never rejected Sacrifice of Prayer, and Praiſes, and Adoration.

All Angels and Archangels, all Thrones and Dominions, all Principalities and Powers, the Cherubins with many Eyes, and the Seraphins covered with Wings, from the Terror and Amazement of thy brighteſt Glory. Theſe, and all the Powers of Heaven,

do perpetually ſing Praiſes, and never-ceaſing Hymns, and eternal Anthems to the Glory of the Eternal God, the Almighty Father of Men and Angels.

Holy is our God; Holy is the Almighty; Holy is the Immortal; Holy, Holy, Holy, Lord God of Sabaoth, Heaven and Earth are full of the Majeſty of thy Glory. *Amen.* With theſe Holy and Bleſſed Spirits, I alſo thy Servant, O thou great Lover of Souls, though I am unworthy to offer Praiſe to ſuch a Majeſty, yet out of my bounden Duty, humbly offer up my Heart and Voice to join in this Bleſſed Choir, and confeſs the Glories of the Lord: For thou art Holy, and of thy Greatneſs there is no end; and in thy Juſtice and Goodneſs, thou haſt meaſured out to us all thy Works.

Thou madeſt Man out of the Earth, and didſt form him after thine own Image: Thou didſt place him in a Garden of Pleaſure, and gaveſt him Laws of Righteouſneſs to be to him a

Seed

Seed of Immortality: And when Man ſinned, and liſtned to the Whiſpers of a tempting Spirit, and refuſed to hear the Voice of God; though thou didſt throw him out from Paradiſe, and ſenteſt him to till the Earth; yet thou lefteſt not his Condition without Remedy, but didſt provide for him the Salvation of a New Birth, and by the Blood of thy Son, didſt redeem, and pay the Price to thine own Juſtice, for thine own Creature, leſt the Work of thine own Hands ſhould periſh.

O that Men would therefore praiſe the Lord for his Goodneſs, and declare the Wonders that he doth for the Children of Men.

For thou, Lord, in every Age, didſt ſend Teſtimonies from Heaven, Bleſſings and Prophets, and fruitful Seaſons and Preachers of Righteouſneſs, and Miracles of Power and Mercy; and in the Fulneſs of Time, ſpakeſt to us by thy Son; who being before all Time, was pleas'd to be born in time,

to converſe with Men, to be incarnate of a Holy Virgin, and to ſuffer Death for us, that we by him might live, and be partakers of his Nature and his Glories, of the Bleſſings of Earth, and immortal Felicities in Heaven.

O that Men would therefore praiſe the Lord, &c.

And now, O Lord God, what ſhall I render to thy Divine Majeſty for all the Benefits thou haſt done to thy Servant in my Perſonal Capacity? Thou art my Creator, and my Father, my Protector, and my Guardian; thou haſt brought me from my Mother's Womb, thou haſt told all my Joints, and in thy Book were all my Members written: Thou haſt given me a comely Body, Chriſtian and careful Parents, holy Education; thou haſt been my Guide, and my Teacher, all my Days; thou haſt given me ready Faculties, an unlooſed Tongue, a chearful Spirit, ſtrait Limbs, a good Reputation, and Liberty of Perſon, a quiet Life, and a tender

tender Conſcience, loving Relations, (*viz.* ————): Thou haſt been my Hope from my Youth: Thou haſt clothed me, and fed me, given me Friends, and bleſſed them; given me many Days of Comfort and Health, free from thoſe ſad Infirmities, with which many of thy Saints and deareſt Servants are afflicted: Thou haſt ſent thy Angel, to ſnatch me from the Violence of Fire and Water, to prevent Precipices, and Fracture of Bones, to reſcue me from Thunder and Lightning, Plague and Peſtilential Diſeaſes, Murther and Robbery, Violence of Chance and Enemies, and all the Spirits of Darkneſs; and in the Days of Sorrow, thou haſt refreſh'd me; in the Deſtitution of Proviſion, thou haſt taken care of me; and haſt ſaid unto me, *I will never leave thee, nor forſake thee.*

I will give Thanks unto the Lord with my whole Heart, ſecretly among the Faithful, and in the Congregation.

Thou, O my deareſt Lord and Father, haſt taken care of my Soul, haſt pitied my Miſeries, ſuſtained my Infirmities, relieved and inſtructed my Ignorances; and though I have broken thy righteous Laws and Commandments, run paſſionately after Vanities, and was in love with Death, and was dead in Sin, and was expoſed to thouſands of Temptations, and fell foully, and continued in it, and loved to have it ſo, and hated to be reformed; yet thou didſt call me with the Checks of Conſcience, with daily Sermons, and and Precepts of Holineſs, with Fear and Shame, with Benefits and the Admonitions of thy moſt Holy Spirit, by the Counſel of my Friends, by the Example of good Perſons, with Holy Books, and thouſands of excellent Arts, and wouldſt not ſuffer me to periſh in my Folly, but didſt force me to attend to thy gracious Calling, and haſt put me into a ſtate of Repentance, and poſſibilities of Pardon, being infinitely deſirous I ſhould live, and recover, and

and make uſe of thy Grace, and partake of thy Glories.

I will give Thanks unto the Lord with my whole Heart, ſecretly among the Faithful, and in the Congregation. For Salvation belongs unto the Lord, and thy Bleſſing is upon thy Servant. As for me, I will come into thy Houſe, in the multitude of thy Mercies, and in thy Fear will I worſhip toward thy Holy Temple. For of thee, and in thee, and through thee, and for thee, are all things. Bleſſed be the Name of God to eternal Ages. Amen.

Prayers for all States of Men and Women, eſpecially in the Chriſtian Church.

O Bleſſed God, in Mercy remember thy Inheritance, and forget not the Congregation of the Poor for ever. Pity poor Mankind, whoſe Portion is Miſery and Folly, Shame and Death. But thou art our Redeemer, and the lifter up of our Head; and

under the Shadow of thy Wings ſhall be our Help, until this Tyranny be over-paſt.

Have Mercy upon us, O God, and hide not thy ſelf from my Petition.

Preſerve, O God, the Catholick Church in Holineſs and Truth, in Unity and Peace, that ſhe may ever advance the Honour of our Lord Jeſus, for ever repreſent his Sacrifice, and glorifie his Perſon, and advance his Religion: And let thy Holy Worſhip and Service, which we now enjoy, by his mighty Protection, be continued to us, and our Poſterity, for ever.

Have Mercy upon us, &c.

Give the Spirit of Government and Holineſs to all Chriſtian Kings, Princes and Governours: Grant that their People may obey them, and they may obey thee, and live in Honeſty and Peace, Juſtice and Holy Religion; being Nurſing Fathers to the Church, Advocates for the Oppreſſed, and a San-

Sanctuary for the Miſerable; that they may reign with thee, for ever, in the Kingdom of the Lord Jeſus.

Have Mercy upon us, &c.

Give to thy Servants the Biſhops, and all the Clergy, the Spirit of Holineſs and Courage, Patience and Humility, Prudence and Diligence, to preach and declare thy Will, by an Holy Life, and Wiſe Diſcourſes; that they may miniſter to the good of Souls, and find a glorious Reward in the Day of our Lord Jeſus.

Have Mercy upon us, &c.

Give to our Relatives (*viz*. . . . . .) our Friends and Benefactors, Pardon and Support, the Guard of Angels to preſerve them from Evil, and the Conduct of thy Holy Spirit to lead them into all Good; that they doing their Duty, may feel thy Mercies here, and partake of thy Glories hereafter.

Have Mercy upon us, &c.

Give to all Chriſtian Kingdoms, and Common-Wealths, Peace and Plenty, Health and Holy Religion; to all Nurſeries of Piety, Zeal and Purity; to all Schools of Learning, Quietneſs and Induſtry; to all Married Perſons, Faith and Love, wiſe Compliances, ſweetneſs of Society, and innocence of Converſation; to all Virgins and Widows, an unwearied Attendance to Devotion, and the Offices of Religion; Patience and Submiſſion to the Sick; Protection to the Fatherleſs, and Comfort to all that are Diſconſolate.

Have Mercy upon us, &c.

Be thou a Star, and a Guide, to them that travel by Land or Sea, the Confidence and Comfort of them that are in Storms and Shipwracks, the Strength of them that toil in the Mines, and row in the Gallies, an Inſtructer to the Ignorant; to them that are condemned to die, be thou a Guide unto Death; pity the Lunaticks, accept the Stupid and the Fools to Mercy; give

Liberty,

Liberty to Priſoners, Redemption to Captives, Maintenance to the Poor, Patronage and Defence to the Oppreſſed; and put a Period to the Iniquity and Miſeries of all Mankind.

Have Mercy upon us, &c.

Give to our Enemies Grace and Pardon; bring all Sinners to Repentance, and to thy faithful Servants give an increaſing Love, and a perſevering Duty; bring *Jews*, *Turks* and *Infidels*, to the Knowledge and Confeſſion of the Lord Jeſus, and a participation of the Promiſes of the Goſpel, and the Benefits of his Paſſion; To all Hereticks give Ingenuity, and Repentance of their Errors, and Grace and Power to make amends to the Church and Truth.

Have Mercy upon us, &c.

Give to all Merchants Faithfulneſs and Truth; to the labouring Huſbandman Health, and fair Seaſons of the Year, and reward his Toil with the Dew of Heaven, and the Bleſſings of

of the Earth: To all Artiſans, give Diligence in their Callings, and a Bleſſing on their Labours: To Old Men, a pious and liberal Heart, and an open Hand: To Young Men, Sobriety and Chaſtity, Health and Uſefulneſs, an early Piety, and a perſevering Duty: To us all, Pardon, and Holineſs, and Life Eternal.

Hear, Gracious Lord, and have Mercy upon us, for Chriſt Jeſus ſake, our dear Redeemer. Amen.

A Prayer to be ſaid upon our Birth-Day, or Day of Baptiſm.

O Bleſſed and Eternal God, I give thee Praiſe and Glory for thy great Mercy to me, in cauſing me to be born of Chriſtian Parents, and didſt not allot to me a Portion with Miſbelievers, and Heathens, that have not known thee: Thou didſt not ſuffer me to be ſtrangled at the Gate of the Womb; but thy Hand ſuſtained, and

brought

brought me to the Light of the World, and the Illumination of Baptiſm. Lord, ſince I have broken the Promiſes made on my behalf, and have gone back from them by an evil Life; and yet thou haſt ſtill continued to me Life, and time of Repentance, and didſt not cut me off in the beginning of my Days, and in the progreſs of my Sins. O deareſt God, pardon the Errors and Ignorances, the Vices and Vanities of my Youth, and the Faults of my more forward Years, and let me never more ſtain the Whiteneſs of my Baptiſmal Robe: And now, that by thy Grace, I ſtill perſiſt in the purpoſes of Obedience, and do give up my Name to Chriſt, and glory to be a Diſciple of thy Inſtitution, and a Servant of Jeſus; let me never fail of thy Grace; let no Root of Bitterneſs ſpring up, and diſorder my Purpoſes, and defile my Spirit. O let my Years be ſo many degrees of nearer approach to thee; and forſake me not in my Old Age, when I am Gray-headed: And when my Strength fails me, be thou, O my God,

God, my Strength, and Guide unto Death, that I may reckon my Years, and apply my Heart unto Wiſdom; and, at laſt, after ſpending a Holy and Bleſſed Life, partake of a glorious Eternity, through my deareſt Saviour and Redeemer, Jeſus Chriſt. *Amen.*

A Prayer to be ſaid upon the Days of the Memory of Apoſtles, Martyrs, &c.

O Eternal God, with whom do live the Spirits of them that depart hence in the Lord; and with whom the Souls of the Faithful, after they are delivered from the Burthen of the Fleſh, are in Joy and Felicity, and their Works follow them, and their Memory is bleſſed; I bleſs and magnifie thy Holy and ever Glorious Name, for the great Grace and Bleſſing manifeſted to thy Apoſtles and Martyrs, and other holy Perſons, who have glorified thy Name in the Days of their Fleſh, and have ſerved the

the Intereſt of Religion, and of thy Service: And this Day we have thy Servant (*viz*.....) in remembrance, whom thou haſt led through the Troubles and Temptations of this World, and now haſt lodged in the Boſom of a certain Hope, and great Beatitude, until the Day of Reſtitution of all Things. Bleſſed be the Mercy and eternal Goodneſs of God; and the Memory of all thy Saints is bleſſed. Teach me to practiſe their Doctrine, to imitate their Lives, following their Example; being united, as a part of the ſame myſtical Body, by the Band of the ſame Faith, and a holy Hope, and a never-ceaſing Charity: And may it pleaſe thee, of thy gracious Goodneſs, ſhortly to accompliſh the number of thine Elect, and to haſten thy Kingdom, that we, with all thy Servants departed in the true Faith and Fear of thy Holy Name, may have our perfect Conſummation and Bliſs in Body and Soul, in thy eternal Kingdom of Glory. *Amen.*

A Prayer before a Journey.

O Almighty God, who filleſt all things with thy Preſence, and art a God afar off, as well as near at hand: Thou didſt ſend thy Angel to bleſs *Jacob* in his Journey, and didſt lead the Children of *Iſrael* through the Red Sea, making it a Wall on the right Hand, and on the left; be pleaſed to let thy Angel go out before me, and guide me in my Journey; preſerving me from danger of Robbers, from violence of Enemies, from ſudden and ſad Accidents, from Falls and Errors; proſper my Journey to thy Glory, and to all my innocent Purpoſes; and preſerve me from all Sin, that I may return in Peace and Holineſs, with thy Favour and thy Bleſſing; and may ſerve thee with Thankfulneſs and Obedience all the Days of my Pilgrimage: And, at laſt, bring me to thy Country, to the Celeſtial *Jeruſalem*, to dwell in thy Houſe, and to ſing thy Praiſes for ever. *Amen.*

A Prayer before hearing or reading the Word of God.

O Holy and Eternal Jeſus, who haſt begotten us by thy Word, renewed us by thy Spirit, fed us by thy Sacraments, and by the daily miniſtry of thy Word; ſtill go on to build us up to Life eternal. Let thy moſt Holy Spirit be preſent with me, and reſt upon me, in reading (or hearing) thy Sacred Word: That I may do it humbly, reverently, without prejudice, with a Mind ready and deſirous to learn, and to obey, that I may be readily furniſh'd and inſtructed to every good Work, and may practiſe all thy Holy Laws and Commandments, to the Glory of thy Name, O Holy and Eternal Jeſus. *Amen.*

A Prayer for the Graces of Faith, Hope, and Charity.

O Lord God of infinite Mercy, of infinite Excellency, who haſt ſent

ſent thy Holy Son into the World, to redeem us from an intolerable Miſery, and to teach us a holy Religion, and to forgive us an infinite Debt; give me thy Holy Spirit, that my Underſtanding, and all my Faculties, may be ſo reſigned to the Diſcipline and Doctrine of my Lord, that I may be prepared in Mind and Will to die for the Teſtimony of Jeſus, and to ſuffer any Affliction or Calamity that ſhall offer to hinder my Duty, or tempt me to Shame, or Sin, or Apoſtacy: And let my Faith be the Parent of a Good Life, a ſtrong Shield to repel the fiery Darts of the Devil, and the Author of a holy Hope, of modeſt Deſires, of Confidence in God, and of a never failing Charity to thee, my God, and to all the World; that I may be ſupported by the Strength of Faith in all Temptations, and may be refreſh'd with the Comforts of a holy Hope in all my Sorrows, and may bear the Infirmities of my Neighbour by the ſupport of Charity, that the Yoke of Jeſus may become eaſie to me, and my Love

Love may do all the Miracles of Grace, till from Grace it ſwell to Glory, from Earth to Heaven, from Duty to Reward, from the Imperfections of a Beginning, and little growing Love, it may arrive to the Conſummation of an eternal and never-ceaſing Charity, through Jeſus Chriſt, the Son of thy Love, the Anchor of our Hope, and the Author and Finiſher of our Faith; to whom with thee, O Father, and thee, O Holy Spirit, be all Glory, Love, and Obedience, now and for ever. *Amen.*

A Prayer againſt Senſuality.

O Eternal Father, thou that ſitteſt in Heaven, inveſted with Eſſential Glories and Divine Perfections, fill my Soul with ſo deep a ſenſe of the Excellencies of Spiritual and Heavenly Things, that my Affections being weaned from the Pleaſures of the World, and the falſe Allurements of Sin, I may, with great Severity, and the

the prudence of a holy Diſcipline and ſtrict Deſires, with clear Reſolutions and a free Spirit, have my Converſation in Heaven and heavenly Employments; that being in Affection as in my Condition, a Pilgrim and a Stranger here, I may covet after, and labour for an abiding City; and, at laſt, may enter into, and for ever dwell in the Celeſtial *Jeruſalem*, which is the Mother of us all, through Jeſus Chriſt our Lord. *Amen.*

For Temperance.

O Almighty God, and gracious Father of Men and Angels, who openeſt thy Hand, and filleſt all things with Plenty, and haſt provided for thy Servant ſufficient to ſatisfie all my Needs; teach me to uſe thy Creatures ſoberly and temperately, that I may not, with loads of Meat and Drink, make the Temptations of my Enemy to prevail upon me, or my Spirit

Spirit unapt for the performance of my Duty, or my Body healthleſs, or my Affections ſenſual and unholy. O my God, never ſuffer that the Bleſſings which thou giveſt me, may either miniſter to Sin or Sickneſs, but to Health, and Holineſs, and Thankſgiving; that, in the ſtrength of thy Proviſions, I may chearfully, actively, and diligently ſerve thee; that I may worthily feaſt at thy Table here, and be accounted worthy, through thy Grace, to be admitted to thy Table hereafter, at the eternal Supper of the Lamb, to ſing an *Allelujah* to God the Father, the Son, and the Holy Ghoſt, for ever and ever. *Amen.*

For Chaſtity; eſpecially to be uſed by unmarried Perſons.

ALmighty God, our moſt Holy and Eternal Father, who art of pure Eyes, and canſt behold no Uncleanneſs; let thy gracious and holy Spirit deſcend upon thy Servant, that my

my Body may be a holy Temple, and my Soul a Sanctuary to entertain the Prince of Purities, the holy and eternal Spirit of God. O let no impure Thoughts pollute that Soul which God hath ſanctified, no unclean Words pollute that Tongue which God hath commanded to be an Organ of his Praiſes, no unholy and unchaſte Action rend the Vail of that Temple, where the Holy Jeſus hath been pleaſed to enter, and chuſe for his Habitation; but ſeal up all my Senſes from all vain Objects, and let them be entirely poſſeſſed with Religion, and fortified with Prudence, Watchfulneſs and Mortification; that I, poſſeſſing my Veſſel in Holineſs, may lay it down with a holy Hope, and receive it again in a joyful Reſurrection, thro' Jeſus Chriſt our Lord. *Amen.*

A Prayer for the Love of God, for the uſe of Virgins and Widows; and may be uſed by any one.

O Holy and Pureſt Jeſus, who art pleaſed to eſpouſe every holy Soul, and join it to thee with a holy Union, and myſterious Inſtruments of Religious Society and Communications; O fill my Soul with Religion and Deſires, holy as the Thoughts of Cherubins, paſſionate beyond the Love of Women, that I may love thee, as much as ever any Creature loved thee, even with all my Soul, and all my Faculties, and all the degrees of every Faculty: Let me know no Loves but thoſe of Duty and Charity, Obedience and Devotion; that I may for ever run after thee, who art the King of Virgins, and with whom whole Kingdoms are in love, and for whoſe ſake Queens have died; and at whoſe Feet, Kings with Joy have laid their Crowns and Sceptres. My Soul is thine, O deareſt Jeſu; thou art my Lord, and haſt

haſt bound up my Eyes and Heart from all ſtranger Affections: Give me for my Dowry, Purity and Humility, Modeſty and Devotion, Charity and Patience; and, at laſt, bring me into the Bride-Chamber, to partake of thy Felicities, and to lye in the Boſom of the Bridegroom to eternal Ages, O holy and ſweeteſt Saviour Jeſus. *Amen.*

For Married Perſons, in behalf of each other.

O Eternal and gracious Father, who haſt conſecrated the holy Eſtate of Marriage to become myſterious, and to repreſent the Union of Chriſt and his Church; let thy holy Spirit ſo guide me in doing the Duties of this State, that it may not become a Sin to me; nor that Liberty which thou haſt hallowed by the holy Jeſus, become an occaſion of Licentiouſneſs by my own Weakneſs and Senſuality: And do thou forgive all thoſe Irregularities, and too ſenſual Applications, which

which may have, in any degree, diſcompoſed my Spirit, and the ſeverity of a Chriſtian. Let me in all Accidents and Circumſtances, be ſevere in my Duty towards thee, affectionate and dear to my Wife, (or Husband), a good Example to my Family, and in all Quietneſs, Sobriety, Prudence and Peace, a follower of thoſe holy Pairs, who have ſerved thee with Godlineſs and a good Teſtimony: And the Bleſſings of the eternal God, Bleſſings of the right Hand, and of the left, be upon the Body and Soul of thy Servant, my Wife, (or Husband), and abide upon her, (or him), till the end of a holy and happy Life; and grant that both of us may live together for ever, in the Embraces of the holy and eternal Jeſus, our Lord and Saviour. *Amen.*

For the Grace of Humility.

O Holy and moſt gracious Maſter and Saviour Jeſus, who by thy Example and Precept, by the Practice

a whole Life, and frequent Diſcourſes didſt command us to be meek and humble, in imitation of thy incomparable Sweetneſs and great Humility: Be pleaſed to give me Grace, as thou haſt given me a Commandment: O mortifie in me all proud Thoughts, and vain Opinion of my ſelf: Let me return to thee the Acknowledgment and the Fruits of all thoſe good things thou haſt given me, that by confeſſing I am wholly in debt to thee for them, I may not boaſt my ſelf for what I have received, and for what I am highly accountable: And for what is my own, teach me to be aſhamed and humbled, it being nothing but Sin and Miſery, Weakneſs and Uncleanneſs. Let me go before my Brethren in nothing, but in ſtriving to do them Honour, and thee Glory; never to ſeek my own Praiſe; never to delight in it when it is offered; that deſpiſing my ſelf, I may be accepted by thee in the Honours with which thou ſhalt Crown thy humble and deſpiſed Servants, for Jeſus ſake, in the Kingdom of eternal Glory. *Amen.*

For

For Contentment and Patience.

O Almighty God, Father and Lord of all the Creatures, who haſt diſpoſed all Things, and all Chances, ſo as may beſt glorifie thy Wiſdom, and ſerve the Ends of thy Juſtice, and magnifie thy Mercy, by ſecret and undiſcernable Ways bringing Good out of Evil; I moſt humbly beſeech thee, to give me Wiſdom from above, that I may adore thee, and admire thy Ways and Foot-ſteps which are in the great Deep, and not to be ſearched out: Teach me to ſubmit to thy Providence in all things; to be content in all Changes of Perſon and Condition; to be temperate in Proſperity, and to read my Duty in the Lines of thy Mercy; and in Adverſity to be meek, patient, and reſigned, and to look thro' the Cloud, that I may wait for the Conſolation of the Lord, and the Day of Redemption; in the mean time, doing my Duty with an unwearied Diligence and undiſturbed Reſolution, having no fondneſs for

the Vanities or Poſſeſſions of this World, but laying up my Hopes in Heaven, and the Rewards of Holy Living, thro' Jeſus Chriſt our Lord. *Amen.*

A Prayer to be ſaid by Parents for their Children.

O Almighty and moſt merciful Father, who haſt promiſed Children as a Reward to the Righteous, and haſt given them to me as a Teſtimony of thy Mercy, and an Engagement of my Duty; be pleaſed to be a Father unto them, and give them healthful Bodies, underſtanding Souls, and ſanctified Spirits, that they may be thy Servants, and thy Children, all their days. Let a great Mercy and Providence lead them through the Dangers, and Temptations, and Ignorances of their Youth, that they may never run into Folly, and the Evils of an unbridled Appetite. So order the Accidents of their Lives, that by good Education, careful Tutors, holy Example, innocent Com-

Company, prudent Counſel, and thy reſtraining Grace, their Duty to thee may be ſecured in the midſt of a crooked and untoward Generation: And if it ſeem good in thy Eyes, let me be enabled to provide conveniently for the ſupport of their Perſons, that they may not be deſtitute and miſerable at my Death; or, if thou ſhalt call me off from this World by an early Summons, let their Portion be thy Care, Mercy, and Providence over their Bodies and Souls, and may they never live vicious Lives, nor die violent or untimely Deaths; but let them glorifie thee here with a free Obedience, and the Duties of a whole Life, that when they have ſerved thee in their Generations, and have profited the Chriſtian Common-Wealth, they may be Coheirs with Jeſus, in the Glories of thy eternal Kingdom, thro' the ſame our Lord Jeſus Chriſt. *Amen.*

For Maſters of Families, or Tutors.

O Almighty God, merciful and gracious, have Mercy upon my Family, (or Pupils) committed to my charge: Sanctifie them with thy Grace, preſerve them with thy Providence, guard them from all Evil by the Cuſtody of Angels, direct them in the Ways of Peace, and Holy Religion, by the Conduct of thy moſt Holy Spirit, and conſign them all, with the participation of thy Bleſſings and Graces in this World, with healthful Bodies, with good Underſtandings and ſanctified Spirits, to a full Fruition of thy Glories hereafter, thro' thy Bleſſed Son, our dear Redeemer. *Amen.*

For Merchants and Tradeſmen.

O Eternal God, Fountain of Juſtice, Mercy and Benediction, who, by my Education, and other Effects of thy Providence, haſt called me to this Profeſſion, that by my Induſtry, I may,

may, in my ſmall proportion, work together, for the good of my ſelf and others. I humbly beg thy Grace, to guide me in my Intention, and in the Tranſaction of my Affairs, that I may be diligent, juſt and faithful; and give me thy Favour, that this my Labour may be accepted by thee as a part of my neceſſary Duty; and give me thy Bleſſing to aſſiſt and proſper me in my Calling, to ſuch meaſures as thou ſhalt in Mercy chuſe for me: And be pleaſed to let thy Holy Spirit be for ever preſent with me, that I may never be given to Covetouſneſs and ſordid Appetites, to Lying and Falſhhood, or any other baſe, indirect, and beggarly Arts; but give me Prudence, Honeſty, and Chriſtian Sincerity, that my Trade may be ſanctified by my Religion, my Labour by my Intention and thy Bleſſing, that when I have done my Portion of Work thou haſt allotted me, and improved the Talent thou haſt entruſted to me, and ſerved the Common-Wealth in my Capacity, I may receive the mighty Price of my high Calling, which I ex-

pect and beg, in the Portion and Inheritance of my ever Bleſſed Saviour and Redeemer, Jeſus. *Amen.*

For Debtors, and all Perſons obliged either by Crime or Contract.

O Almighty God, who art rich unto all, the Treaſure and Fountain of all Good, Juſtice, Mercy and Bounty, to whom we owe all that we are, and all that we have, being thy Debtors by reaſon of our Sins, and by thy own gracious Contract made with us in Jeſus Chriſt: Teach me firſt to perform all my Obligations to thee, both of Duty and Thankfulneſs; and next, enable me to pay my Duty to all my Friends, and my Debts to all my Creditors, that none be made Miſerable, or leſſened in his Eſtate by his Kindneſs to me, or Traffick with me. Forgive me all thoſe Sins and irregular Actions, by which I entered into Debt farther than my Neceſſity required, or by which ſuch Neceſſity was brought upon me: Let not them ſuffer by occaſion

caſion of my Sin. Lord, reward all their Kindneſs into their Boſoms, and make them recompence where I cannot, and make me very willing in all that I can, and able for all that I am obliged to; or, if it ſeem good in thine Eyes to afflict me by the continuance of this Condition, yet make it up by ſome means to them, that the Prayer of thy Servant may obtain of thee, at leaſt, to pay my Debt in Bleſſings. *Amen.*

Lord, ſanctifie and forgive all that I have tempted to Evil, by my Diſcourſe, or my Example; inſtruct them in the right Way whom I have led to Error, and let me never run farther on the ſcore of Sin; but do thou blot out all the Evils I have done, by the Spunge of thy Paſſion, and the Blood of thy Croſs; and give me a deep and excellent Repentance, a free and gracious Pardon, that thou mayſt anſwer for me, O Lord, and enable me to ſtand upright in Judgment, for in thee, O Lord, have I truſted, let me never be confounded. Pity and inſtruct me,

guide and ſupport me, pardon and ſave me, for my ſweet Saviour Jeſus Chriſt's ſake. *Amen.*

For Patron and Benefactors.

O Almighty God, Fountain of all Good, and all Excellency, both to Men and Angels, extend thy abundant Favour and Loving Kindneſs to my Patron, to all my Friends and Benefactors. Reward them, and make them plentiful Recompence for all the good which, by thy merciful Providence, they have conveyed to me. Let the Light of thy Countenance ſhine upon them, and let them never come into any Affliction or Sadneſs, but ſuch as may be an Inſtrument of thy Glory, and their eternal Comfort. Forgive them all their Sins; let thy Bleſſed Spirit preſerve them from all Deeds of Darkneſs: Let thy miniſtring Angels guard their Perſons from the violence of the Spirits of Darkneſs: And thou, who knoweſt every degree of their Neceſſity by thy infinite Wiſdom, give ſupply to all their Needs

Needs by thy glorious Mercy, preſerving their Perſons, ſanctifying their Hearts, and leading them in the Ways of Righteouſneſs by the Waters of Comfort, to the Land of eternal Reſt and Glory, thro' Jeſus Chriſt our Lord. *Amen.*

To be uſed in a ſad and diſconſolate Spirit.

O Eternal God, Father of Mercies, and God of all Comfort, with much Mercy look upon the Sadneſſes and Sorrows of thy Servant. My Sins lye heavy upon me, and preſs me ſore; and there is no Health in my Bones, by reaſon of thy Diſpleaſure, and my Sin. The Waters are gone over me, and I ſtick faſt in the deep Mire, and my Miſeries are without Comfort, becauſe they are Puniſhments of my Sin: And I am ſo evil and unworthy a Perſon, that tho' I have great Deſires, yet I have no Diſpoſitions or Worthineſs towards receiving Comfort: My Sins have cauſed my Sorrow, and my Sorrow does not cure my Sins; and unleſs

for

for thy own ſake, and merely becauſe thou art good, thou ſhalt have pity, and relieve me; I am as much without Remedy, as now I am without Comfort. Lord, pity me; Lord, let thy Grace refreſh my Spirit. Let thy Comforts ſupport me, thy Mercy pardon me, and never let my Portion be among hopeleſs and accurſed Spirits; for thou art good and gracious, and I throw my ſelf upon thy Mercy. Let me never let my Hold go, and do thou with me, what ſeems good in thy own Eyes. I cannot ſuffer more than I have deſerved; and yet I can need no Relief ſo great as thy Mercy is; for thou art infinitely more Merciful than I can be Miſerable: And thy Mercy, which is above all thy own Works, muſt needs be far above all my Sin, and all my Miſery; deareſt Jeſu, let me truſt in thee for ever, and let me never be confounded. *Amen.*

A Form of Prayer recording all the Parts and Myſteries of Chriſt's Paſſion; to be uſed eſpecially in the Week of the Paſſion, and before receiving the Bleſſed Sacrament.

ALL Praiſe, Honour and Glory, be to the holy and eternal Jeſus. I adore thee, O Bleſſed Redeemer, Eternal God, the Light of the *Gentiles*, and the Glory of *Iſrael*; for thou haſt done, and ſuffered for me, more than I could wiſh, more than I could think of, even all that a loſt and miſerable Sinner could poſſibly need. Thou waſt afflicted with Thirſt and Hunger, with Heat and Cold, with Labours and Sorrows, with hard Journeys and reſtleſs Nights; and when thou waſt contriving all the myſterious and admirable Ways of paying our Scores, thou didſt ſuffer thy ſelf to be deſigned to Slaughter by thoſe for whom, in love, thou waſt ready to die.

Lord! What is Man that thou art mindful of him, and the Son of Man that thou thus viſiteſt him? Bleſ-

Bleſſed be thy Name, O Holy Jeſus; for thou wenteſt about doing good, working Miracles of Mercy, healing the Sick, comforting the diſtreſſed, inſtructing the Ignorant, raiſing the Dead, enlightning the Blind, ſtrengthning the Lame, ſtraightning the Crooked, relieving the Poor, preaching the Goſpel, and reconciling Sinners, by the mightineſs of thy Power, by the Wiſdom of thy Spirit, by the Word of God, and the Merits of thy Paſſion, thy healthful and bitter Paſſion.

Lord! What is Man that thou art mindful of him, &c.

Bleſſed be thy Name, O Holy Jeſus, who waſt content to be conſpired againſt by the *Jews*, to be ſold by thy Servant for a vile Price, and to waſh the Feet of him that took Money for thy Life, and to give to him, and to all thy Apoſtles, thy moſt holy Body and Blood, to become a Sacrifice for their Sins, even for their betraying and denying thee; and for all my Sins, even for

for my crucifying thee afreſh, and for ſuch Sins which I am aſhamed to think of, but that the greatneſs of my Sins magnifie the infiniteneſs of thy Mercies, who didſt ſo great things for ſo vile a Perſon.

Lord! What is Man, &c.

Bleſſed be thy Name, O Holy Jeſus, who being to depart the World, didſt comfort thy Apoſtles, pouring into their Ears and Hearts Treaſures of admirable Diſcourſes; who didſt recommend them to thy Father with a mighty Charity, and then didſt enter into the Garden ſet with nothing but Briars and Sorrows, where thou didſt ſuffer a moſt unſpeakable Agony, until the Sweat ſtrained thro' thy pure Skin, like drops of Blood; and there didſt Sigh and Groan, and fall flat upon the Earth, and pray, and ſubmit to the intolerable burthen of thy Father's Wrath, which I had deſerved, and thou ſufferedſt.

Lord! What is Man, &c.

Bleſſed be thy Name, O Holy Jeſus, who haſt ſanctified to us all our natural

natural Infirmities and Paſſions, by vouchſafing to be in Fear and Trembling, and ſore Amazement, by being bound and impriſon'd, by being haraſs'd and dragg'd with Cords of Violence and rude Hands, by being drench'd in the Brook in the Way, by being ſought after like a Thief, and uſed like a Sinner, who art the moſt Holy and the moſt Innocent, cleaner than an Angel, and brighter than the Morning-ſtar.

Lord! What is Man, &c.

Bleſſed be thy Name, O Holy Jeſus, and bleſſed be that Loving Kindneſs and Pity by which thou didſt neglect thy own Sorrows, and go to comfort the ſadneſs of thy Diſciples, quickning their Dulneſs, encouraging their Duty, arming their Weakneſs with excellent Precepts againſt the Day of Tryal. Bleſſed be that Humility and Sorrow of thine, who being Lord of the Angels, yet wouldſt need and receive Comfort from thy Servant the Angel, who didſt offer thy ſelf to thy Per-

Perſecutors, and madeſt them able to ſeize thee, and didſt receive the Traytor's Kiſs, and ſufferedſt a Vail to be thrown over thy holy Face, that thy Enemies might not preſently be confounded by ſo bright a Luſtre; and wouldſt do a Miracle to cure a Wound of one of thy ſpiteful Enemies, and didſt reprove a zealous Servant in behalf of a malicious Adverſary; and then didſt go, like a Lamb to the Slaughter, without Noiſe, or Violence, or Reſiſtance, when thou couldſt have commanded Millions of Angels for thy Guard and Reſcue.

Lord! What is Man, &c.

Bleſſed be thy Name, O Holy Jeſus, and bleſſed be that holy Sorrow thou didſt ſuffer when thy Diſciples fled, and thou waſt left alone in the Hands of cruel Men, who, like Evening Wolves thirſted for a Draught of thy beſt Blood: And thou waſt led to the Houſe of *Annas*, and there asked inſnaring Queſtions, and ſmitten on the Face by him, whoſe Ear thou hadſt lately

lately healed: And from thence, waſt dragged to the Houſe of *Caiaphas*, and there, all Night, didſt endure Spittings, Affronts, Scorn, Contumelies, Blows, and intolerable Inſolencies, and all this for Man, who was thy Enemy, and the cauſe of all thy Sorrows.

Lord! What is Man, &c.

Bleſſed be thy Name, O Holy Jeſus, and bleſſed be thy Mercy, who, when thy Servant *Peter* denied, and forſook, and forſwore thee, didſt look back upon him, and by that gracious and chiding Look, didſt call him back to himſelf, and thee; who waſt accuſed before the High-Prieſt, and railed upon, and examin'd to evil Purpoſes, and with deſigns of Blood; who waſt declared guilty of Death for ſpeaking a moſt neceſſary and moſt profitable Truth; who waſt ſent to *Pilate*, and found Innocent; and ſent to *Herod*, and ſtill found Innocent; and waſt array'd in White, both to declare thy Innocence, and yet to deride thy Perſon; and waſt ſent back to *Pilate*, and examin'd

amin'd again, and yet nothing but Innocence found in thee, and Malice round about thee to devour thy Life, which yet thou waſt more deſirous to lay down for them, than they were to take it from thee.

Lord! What is Man, &c.

Bleſſed be thy Name, O Holy Jeſus; and bleſſed be that Patience and Charity, by which, for our ſakes, thou waſt content to be ſmitten with Canes, and have that holy Face, which Angels with Joy and Wonder do behold, be ſpit upon, and be deſpiſed, when compared with *Barabbas*, and ſcourg'd moſt rudely with unhallow'd Hands, till the Pavement was purpled with that holy Blood; and condemn'd to a ſad and ſhameful, a publick and painful Death, and aray'd in Scarlet, and crown'd with Thorns, and ſtrip'd naked, and then cloth'd and laden with the Croſs, and tormented with a Tablet ſtuck with Nails at the Fringes of thy Garment, and bound hard with Cords, and drag'd moſt vilely and moſt piteouſly,

ouſly, till the Load was to great, and did ſink thy tender and virginal Body to the Earth; and yet didſt comfort the weeping Women, and didſt more pity thy Perſecutors than thy ſelf; and waſt griev'd for the Miſeries of *Jeruſalem* to come forty Years after, more than for thy preſent Paſſion.

Lord! What is Man, &c.

Bleſſed be thy Name, O Holy Jeſus; and bleſſed be that incomparable Sweetneſs and holy Sorrow which thou ſufferedſt, when thy holy Hands and Feet were nailed to the Croſs, and there naked and bleeding, ſick and faint, wounded and deſpiſed, didſt hang upon the weight of thy Wounds three long Hours, praying for thy Perſecutors, ſatisfying thy Father's Wrath, reconciling the penitent Thief, providing for thy holy and afflicted Mother, taſting Vinegar and Gall; and when the Fulneſs of thy Suffering was accompliſh'd, didſt give thy Soul into the Hands of God, and didſt deſcend to the Regions of longing Souls, who waited

waited for the Revelation of this thy Day in their Priſons of Hope; and then thy Body was transfix'd with a Spear, and iſſued forth two Sacraments, Water and Blood; and thy Body was compoſed to Burial, and dwelt in Darkneſs three Days and three Nights.

Lord! What is Man that thou art mindful of him, and the Son of Man that thou thus viſiteſt him?

Thus, O Bleſſed Jeſu, thou didſt finiſh thy holy Paſſion with Pain and Anguiſh ſo great, that nothing could be greater than it, except thy ſelf, and thy own infinite Mercy; and all this for Man, even for me, than whom nothing can be more miſerable, thy ſelf only excepted, who becameſt ſo by undertaking our Guilt and our Puniſhment. And now, Lord, who haſt done and ſuffer'd ſo much for me, be pleaſed to make it effectual to me, that it may not be uſeleſs and loſt as to my particular, leſt I become eternally miſerable, and loſt to all Hopes and poſſibilities of Comfort. All this deſerves more

more Love than I have to give; but, Lord, do thou turn me all into Love, and my Love into Obedience, and let my Obedience be without interruption, and then, I hope, thou wilt accept of ſuch a Return as I can make. Teach me, my God, to live wholly for my Saviour Jeſus, and to be ready to die for Jeſus, and to be conformable to his Life and Sufferings, and to be united to him by inſeparable Unions, and to own no Paſſions, but what may be Servants to Jeſus, and Diſciples of his Inſtitution. O ſweeteſt Saviour, cloath my Soul with thy holy Robe, hide my Sins in thy Wounds, and bury them in thy Grave; and let me riſe in the Life of Grace, and abide and grow in it, till I arrive at the Kingdom of Glory. *Amen.*

Occaſional Prayers

BY

Biſhop *KENN.*

A Petition for Grace.

O Lord God, I have ſworn, and I will perform it, that I will keep thy righteous Judgments. But, alas! I am able of my ſelf to do nothing that is good, not ſo much as to think one good Thought; and I no ſooner riſe from my Knees, but I fear being tempted to thoſe very Sins I ſolemnly renounce: And thoſe Temptations will certainly overcome me, unleſs thou, Lord, doſt ſeaſonably interpoſe thy Grace to with-hold me.

But I can do all things, through thee, ſtrengthning me: Do thou then,

O

O Bleſſed Saviour, perfect thy Strength in my Weakneſs, for in thee only is my Truſt. O my God, thou haſt promiſed to give thy Holy Spirit to thoſe that ask it. Behold, Lord, I humbly and earneſtly beſeech thee, fulfil thy gracious Promiſe to me; and vouchſafe me the benign Influence of thy Bleſſed Spirit, to purifie my corrupt Nature, to ſtrengthen my Weakneſs, to comfort me in Troubles, to ſupport me in Diſcouragements, to ſuccour me in Temptations, and to aſſiſt me in all parts of my Duty, that I may ever hereafter live in thy Fear, and in conſtant, ſincere, and univerſal Obedience to all thy righteous Laws. Thou, O ſearcher of Hearts, knoweſt the Sins which do ſo eaſily beſet me, (*viz.* .....) and herein will lie my greateſt danger of Back-ſliding: But, O my God, I beg a double Portion of thy inviſible Aid againſt them. Hold thou up my Goings in thy Paths, that my Footſteps ſlip not. O work in me that victorious Faith, by which I may overcome the World, the Devil, and my

my own corrupt Nature. True it is, O Lord God, that there are many Sins, which upon Examination I find, thro' thy Grace, I have not yet committed, and therefore, not unto me, O Lord, but to thy Name be the Glory. But alas! there is in my corrupt Nature, so great a proneness to Evil, so great a Curiosity to try what Sin is, that, without thy restraining Grace, every Temptation, when I shall have more Age and Liberty, and Opportunity to enforce it, will be apt to draw me from my Obedience, and to overthrow all my present Resolutions. But my Help stands in thee my great Creator, who hast made Heaven and Earth; and I commit my Soul to thy keeping, O, thou that art Faithful as well as Almighty; watch over me, that I may not be beguiled by the deceitfulness of Sin, or betrayed by my own treacherous Heart, or surprized by my ghostly Enemies: and give me Grace to watch and pray incessantly, lest I enter into Temptation. Hear, Lord, from Heaven, and succour me, for the alone Merits of Jesus my Saviour. *Amen, Amen.*

O that my ways, Lord, were made ſo direct, that I might keep thy Statutes, for then ſhall I not be confounded, when I have reſpect unto all thy Commandments. Let the Bleſſed Spirit of Grace work in me whatever is well pleaſing in thy Sight, that for the time to come, I may bring forth Fruits meet for Repentance. Lord, purify my Thoughts, bridle my Tongue, guide all my Actions, guard all my Senſes, turn away my Eyes, and ſtop my Ears from Sin and Vanity.

Create in me, good Lord, a penitent Heart, and mortified Affections, an habitual Mindfulneſs of thy Preſence, and a ſteady Devotion in my Prayers; ſincere Intentions, and a Zeal for thy Glory; Perſeverance in all holy Purpoſes, and Conſtancy in all Tryals and Temptations.

Stir up in me a reverential Awe of thy Name, a Delight in thy Service, and Attention to thy Word; a conſtant Care of my Time, and Diligence in my Vocation. Make me chaſte and temperate, humble and patient, willing to forgive

forgive Injuries, and unwilling to offer any; grateful to my Benefactors, friendly to my Equals, condeſcending to my Inferiors, compaſſionate to the Afflicted, charitable to the Poor, reſpectful to good Men, kind to my Enemies; and give me Grace to keep always a Conſcience void of Offence toward thee and toward Men; and to continue in the Communion of this Church without wavering.

O Merciful God, bleſs me with Health, and Competency of Living, with a good Underſtanding, a retentive Memory, and a ready Apprehenſion, and with ſuch a meaſure of Temporal good things, as thou ſeeſt fit for me; and give me Grace to make a right uſe of all thy Bleſſings, free both from deliberate and preſumptuous Sins; and let no Wickedneſs have dominion over me, for Jeſus Chriſt's Sake, my Maſter and Saviour. *Amen.*

A Prayer for a Young Perſon, referring to the Practice of the Holy Jeſus.

GLory be to thee, O Lord Jeſus, Glory be to thee, who, at the age of twelve Years, didſt go up to *Jeruſalem* with thy Parents, after the cuſtom of the Feaſt, to eat the Paſſover, and to worſhip thy heavenly Father. O Bleſſed Saviour, give me Grace, like thee, to make Religion my firſt and chiefeſt Care, and devoutly to obſerve all ſolemn Times, and all holy Rites, which relate to thy Worſhip.

Glory be to thee, O Lord Jeſus, Glory be to thee, who, when thy Parents return'd home, didſt ſtay behind in *Jeruſalem*; and, after three days, waſt found of them in the Temple, ſitting in the midſt of the Doctors, hearing them, and asking them Queſtions. O give me grace to abhor all lewd Company, and filthy Communication; make me to love wiſe, ſober, profitable, and religious Converſation, and to be diligent

ligent and inquiſitive after Learning, and whatſoever is good.

Glory be to thee, O Lord Jeſus; Glory be to thee, who, when thy Father and Mother had ſought thee ſorrowing, didſt reply to them, *How is it that you ſought me? Wiſt you not that I muſt be about my Father's buſineſs?* O Bleſſed Jeſu, who, from thy Infancy, didſt make it thy whole Employment to do thy Father's Will, kindle in me a forward Zeal for thy Glory, that I may conſecrate my Youth to thy Service, and make it the great buſineſs of my Life, to know and fear, to love and obey my heavenly Father.

Glory be to thee, O Lord Jeſus; Glory be to thee, who didſt, at laſt, return home with thy Parents, and waſt ſubject to them. O Bleſſed Jeſu, give me grace to honour my Superiours and Governours, and readily to obey all their lawful Commands.

Glory be to thee, O Lord Jeſus; who, in thoſe tender Years, waſt bleſſed with ſuch heavenly Wiſdom, that all that heard thee were aſtoniſh'd at thy Underſtanding and Anſwers; who didſt daily increaſe in this heavenly Wiſdom, and in favour with God and Man. O Lord Jeſu, bleſs me with all Abilities of Mind and Body, that may make me daily increaſe in Knowledge; but, above all, bleſs me with Wiſdom from above, and give me thy holy Spirit to aſſiſt and enlighten me, that, as I grow in Age, I may daily grow in Grace, and in the Knowledge of thee, and in Favour with God and Man, being every day more and more conformable to thy unſining and Divine Example. *Amen.* Lord Jeſus. *Amen.*

A Paraphraſe on the CREED.

I believe in God.

I Believe, O my God, that thou art one, and that there is no other God beſides thee; thou art that one infinite and independent Being, that one only true God, whom all Men and Angels adore. All Glory be to thee. I believe, I admire, I love, I praiſe, I adore thee, O moſt Bleſſed Tri-une Deity, the joint Authors of our Salvation; in whoſe Name I was baptized, to whoſe Service I am religiouſly devoted: All Glory to thee.

The Father Almighty.

Glory be to thee, O heavenly Father, the firſt Perſon in the moſt adorable Trinity, the Fountain of the Godhead, infinite in Perfections, in Power, in Knowledge, in Goodneſs; Eternal, Immutable, and Omnipre-

ſent; my Love, my Hope, my Life, my Joy, my God, my All. Glory to thee, for firſt loving and creating us: O help me to love again, and to think nothing too dear for thee.

Maker of Heaven and Earth.

I believe that thou, O Father Almighty, didſt create Heaven and Earth, the whole World, and all things in it, viſible and inviſible, out of nothing, and by thy Word only: All Glory be to thee, O thou great Creator; thou art the ſole Lord and Proprietor of all things thou haſt made; all things neceſſarily depend on thee; 'tis in thee onely we live, and move, and have our Being: All Love, all Laud be to thee. Thou, O communicative Goodneſs, doſt preſerve, ſuſtain, protect, and bleſs whatſoever thou haſt made, ſuitably to the Natures thou haſt given them: All Love be to thee. Thou, O mighty Wiſdom, doſt moſt ſweetly order, govern and diſpoſe all things; even the very Sins of Men, to conſpire

in

in thy Glory: O! do thou conduct my whole Life, ſteer every Motion of my Soul, toward the great End of our Creation, to love and glorifie thee. Thy Love, O Bountiful Lord, was more illuſtrious in the Creation of Man than in all the reſt of the viſible World:: Thou madeſt him in thy own Image, and after thy own Likeneſs; thou deſignedſt all Creatures for his uſe, and didſt ſubject them to his Dominion; the very Angels thou didſt charge to keep him in all his Ways: All Love, all Glory be to thee.

I love and praiſe thee, O my God, for all the particular Vouchſafements of thy Love to me, for all thy Deliverances and Bleſſings, either to my Body or Soul, known or unknown. The longer I live, the more reaſon I have to love thee, becauſe every Day ſupplies me with freſh Experiments, and new Motives of Love: Therefore, all Love, all Honour, be to thee.

And in Jeſus Chriſt.

I believe, O merciful Jeſus, that thou art Chriſt, the true Meſſias, the promiſed Seed which was to bruiſe the Serpent's Head, long expected by the Fathers, foretold by the Prophets, repreſented by Types, which were all fulfill'd in thee, O thou the Deſire of all Nations: All Love, all Glory be to thee.

I believe, O thou anointed of God, that as Kings, and Prieſts, and Prophets, were heretofore anointed with material Oil; ſo, by thy heavenly Unction, thou waſt conſecrated to be our Prophet, our Prieſt, and our King; in all thoſe three Offices, to manifeſt thy Love to us: All Love therefore, all Praiſe be aſcribed to thee.

O moſt benign Jeſu! Who can ever hope to ſhare in thy Salvation, who does not ſincerely love, and conſcientiouſly obey thee his Saviour? O Bleſſed Jeſus! let me feel the kind force of that ſweet Name, in which I, and all

all Sinners, do read our Danger and our Deliverance, our Guilt and our Salvation: Glory be to God.

His only Son our Lord.

I believe that thou, O moſt adorable Jeſus, art the Son of God by ineffable Generation; the Brightneſs of thy Father's Glory, and the expreſs Image of his Perſon: Thou art the great and true God, *Jehovah* our Righteouſneſs, God mighty to ſave; thou didſt make, and doſt ſuſtain all things by thy Power; and art to be honour'd by Angels and Men, as thy Father is honour'd: Since therefore thou art equal to thy Father, O Bleſſed Jeſu, in Amiableneſs and Love to us, and art equally to be loved by us; ſince thou art the Lord, and the Author of the new Creation as well as of the old, but more peculiarly, Lord of us Sinners by Purchaſe; O that I, and all that own thy Dominion, may for ever love, revere, and obey ſo powerful and gracious a Lord: All Love, all Glory be to thee.

Who

Who was conceived by the Holy Ghoſt.

I believe, O moſt condeſcending Majeſty, that when thou didſt ſtoop ſo low as to aſſume our frail Nature, the Holy Ghoſt came on thy ſacred Mother, and the Power of the Higheſt did over-ſhadow her, and then ſhe did conceive, and lodge thee in her Womb, where thou, who filleſt Heaven and Earth, waſt about nine Months impriſon'd for our ſake: All Love therefore, and all Praiſe be to thee.

Born of the Virgin Mary.

I believe, O moſt adorable Humility, that thou waſt, at laſt, born into the World; thou, that having only God for thy Father, and *Mary*, a pure Virgin, for thy Mother, whom all Generations do call Bleſſed; both thy Conception, and Birth, were perfectly immaculate, that being without Sin thy ſelf, thou mighteſt be a fit Sacrifice to atone for us Sinners, who, being born of

of unclean Parents, were all by Nature unclean; and therefore, all Love, all Glory bé to thee, O immaculate Lamb of God, who takeſt away the Sins of the World.

Suffered under Pontius Pilate.

I believe, O crucified Saviour, that though thy whole Life was made up of Sufferings, and that for me as well as for all other ſinful Men, yet thy greateſt Sufferings were under the *Roman* Governour *Pontius Pilate:* I am as unable to expreſs the greatneſs of them, as I am the greatneſs of thy Love, which moved thee to ſuffer: All I can do, is to love and praiſe thee.

My Lord and my God, when my Meditations follow thee from the Garden to Mount *Calvary*, I grieve, and love all the way. I grieve and I love, when I ſee thee, O incarnate God, betray'd by the treacherous Kiſs of *Judas*, denied by *Peter*, ſpit upon and buffetted, mock'd and ſcourg'd, and, for my ſake,

ſake, made the extream Scorn, Contempt, and Sport of thy inſolent and inſulting Enemies. I love and adore, with all my Heart, O deareſt Saviour, thy infinite Love and Benignity to Sinners; with all my Heart, I lament and deteſt the Hatred and Outrage of Sinners to thee, moſt merciful Jeſu.

Was Crucified, Dead and Buried.

I grieve, and I love, O thou great Martyr of Love, when, for my ſake, I ſee thy Virgin Body ſtrip'd naked, thy Hands and thy Feet nailed to the Croſs; when I ſee thee Crucified between two Thieves, and numbred with the Tranſgreſſors, having Gall to eat and Vinegar to drink; when I behold thee in the height of thy Anguiſh, derided, reproached, and blaſphemed; when I ſee thee, in thy dying Pangs, commending thy Spirit into the Hands of thy heavenly Father, and being quite ſpent with Sufferings, bowing thy Head, and giving up the Ghoſt: I cannot chuſe but

ſtand

ſtand amaz'd at thy tranſcendent Goodneſs, O Pierced, O Wounded Love!

I believe, O crucified Love, that thou was really dead, and that there was a Separation of thy Body and Soul; that thy Side was mortally wounded, and pierced with a Spear on the Croſs; and thy ſacred Body was buried, to aſſure us of thy Death: All Love, all Glory be to thee.

By the Love of thy Croſs, dear Jeſu, I live; in that I will only glory; that, above all things, will I ſtudy; that, before all things, will I value: And, if my Love calls me to it, I will ſuffer on the Croſs for thee, as thou haſt done for me, compaſſionate Jeſu!

He deſcended into Hell.

I believe, O condeſcending Love, that thy Soul, in the ſtate of Separation, did deſcend into Hell, to vanquiſh Death, and all the Spirits of Darkneſs in their own Dominions: And therefore I adore and love thee.

Glory

Glory be to thee, O thou great Champion of Love, who didſt ſingly encounter all our ghoſtly Enemies, who didſt thy ſelf taſte Death, that thou mighteſt take away the Sting of Death, who didſt wreſtle with Principalities, and Powers, and all the Force of Hell, that we might ſhare in thy Victory; for which wonderful Salvation, I will always praiſe and love thee, my merciful Redeemer.

The third Day he roſe again from the Dead.

I believe, O Almighty Love, that according to the Types and Prophecies which went before of thee, and according to thy own infallible Predictions, thou didſt, by thy own Power, riſe from the Dead the third Day: All Love, all Glory be to thee.

Glory be to thee, who didſt lie ſo long in the Grave, to undergo the full Condition of the Dead, and to convince all the World of the Certainty of thy Death; and didſt riſe ſo ſoon, that thou mighteſt not ſee Corruption,

or

or retard our Joy: All Praiſe and Honour be to thee.

He aſcended into Heaven.

I believe, O victorious Love, that thou, after thy Conqueſt over Death and Hell, didſt aſcend in Triumph to Heaven, that thou mighteſt prepare Manſions for us, and from thence, as Conqueror, beſtow the Gifts of thy Conqueſt on us; and above all, the Gift of the Holy Spirit, that thou mighteſt enter into the Holy of Holies, as our Great High-Prieſt, to preſent to thy Father the ſweet-ſmelling Sacrifice of his crucified Son, the ſole Propitiation for Sinners: And therefore all Love, all Glory be to thee.

Glory be thee, O Jeſu, who didſt leave the World, and aſcend to Heaven in the middle of thy Age, to teach us, in the prime of our Years, to deſpiſe this World, when we are beſt able to enjoy it, and to reſerve our full Vigour for Heaven, and for thy Love.

O thou, whom my Soul loves, ſince thou haſt left the World, what was there ever in it worthy of our Love! O let all my Affections aſcend after thee, and never return to the Earth more: For, whom have I in Heaven but thee? And there is none upon Earth, that I deſire, in compariſon of thee.

And ſitteth at the right Hand of God, the Father Almighty.

I believe, O triumphant Love, that thou now ſitteſt in full and peaceable poſſeſſion of Bliſs, at the right Hand of God; that thy humane Nature is exalted to the moſt honourable place in Heaven; where thou ſitteſt on thy Throne of Glory, adored by Angels, and interceding for Sinners: And therefore, all Love, all Glory be to thee.

Glory be to thee, O Love enthroned; thy Reſurrection, Aſcenſion and Seſſion, are all ſignal Inſtances of thy Love, and Earneſts of our future Felicity, the entire Purchaſe of thy Love:

All

All our hopes of Heaven, our Reſurrection, Aſcenſion and Glorification, depend on, and are derived from thine, and are all the Trophies of thy Love to us: And therefore, I will ever praiſe and love thee.

From thence he ſhall come to judge the Quick and the Dead.

I believe, O glorified Love, that from thy Throne at God's right Hand, where thou now ſitteſt, thou wilt come again to judge the World, attended with thy holy Angels; that I, and all Mankind, ſhall be ſummoned before thy awful Tribunal; that all the Dead, ſhall be waked out of their Graves, when the Angel ſhall blow the laſt Trump, and all that are quick and alive, ſhall then appear before thee: All Glory be to thee.

I know, adorable Judge, that I, and all the World, ſhall give a ſtrict account of all our Thoughts, and Words, and Actions; that the Books will be then opened, and out of thoſe dread-

ful

ful Regiſters we ſhall be judged; that Satan and our own Conſciences will be our Accuſers. O let the laſt Trump be ever ſounding in my Ears, that I may be always mindful of my great Accompts; that I may neither ſpeak, nor do, nor think any thing that may wound my own Conſcience, or provoke thy Anger, or make me tremble at thy awful Day, O merciful Saviour.

I believe in the Holy Ghoſt.

I believe, O holy Spirit, that thou art God eternal and omniſcient, eternally proceeding from the Father and the Son, joint Author of our Salvation, eſſentially Holy, infinitely Amiable, the Author of all internal Holineſs, and ſanctifying Grace, and the Principle of all ſpiritual Life in us: All Love therefore, all Glory be to thee.

O thou Bleſſed Spirit, the Comforter, purifie my Soul, and infuſe thy Love into it, and conſecrate it to be thy Temple, and fix thy Throne immoveable there, and ſet all my Affections on

on fire, that my Heart may be a continual Sacrifice of Love offer'd up to thee, and the Flame may be ever aſpiring toward thee: O Bleſſed Spirit of Love.

The Holy Catholick Church.

I acknowledge, O bleſſed Mediator, thy Church to be Univerſal or Catholick, in reſpect of all Graces, of Time, and Place, and ſaving Faith; Holy, like thee, its Author, by the Original Deſign of its Inſtitution; Holy by Baptiſmal Dedication; Holy in all its Adminiſtrations, which tend to produce Holineſs; founded by thy Love to Sinners, united into one Body, of which thou art the Head; intimated by Baptiſm, nouriſh'd by the Euchariſt, govern'd by Paſtors commiſſion'd by thee, and endowed with the Power of the Keys, profeſſing the Doctrine taught by thee and delivered to the Saints, and devoted to thy Worſhip and Honour: O preſerve me always a true Member of thy Catholick Church.

Church, that I may inſeparably adhere to thee, that I may always devoutly praiſe and love thee.

Glory be to thee, O Lord my God, for thy great and unſpeakable Mercy, in making me a Member of thy Catholick Church; Glory be to thee, who haſt cauſed me to be educated in, and profeſs my ſelf a Member of the purer part of thy Church, eſtabliſh'd in this Land. Whoſe Faith, and Government, and Worſhip, are Holy, Catholick and Apoſtolick, free from the Extreams of Irreverence and Superſtition; which I firmly believe to be a ſound part of the Church Univerſal, and which teaches me Charity to thoſe who diſſent from me: And therefore, all Laud, all Love be to thee.

O my God, give me Grace to continue ſtedfaſt in her Boſom, to improve all thoſe Helps to true Piety, all thoſe Means of Grace, all thoſe Incentives of thy Love, thou haſt mercifully indulged to me in her Communion, that I may with Primitive Affections and Fervour, praiſe and love thee,

thee, the amiable Object of my Worſhip.

The Communion of Saints.

I believe, O King of Saints, that all the Saints on Earth, by Profeſſion, ought to communicate one with another in Evangelical Worſhip, and the ſame Holy Sacraments, in the ſame Divine and Apoſtolical Faith, in all Offices of corporeal and ſpiritual Charity, in reciprocal Delight in each others Salvation, and in tender Symyathy, as Members of one and the ſame Body. O my God, amidſt the deplorable Diviſions of thy Church, let me never widen its Breaches, but give me Grace to pray daily for the Peace of thy Church, and earneſtly to ſeek it, and to excite all I can to praiſe and to love thee.

I believe, O gracious Redeemer, that thy Saints here below have Communion with thy Saints above; they praying for us in Heaven; we on Earth celebrating their Memorials, rejoycing

cing at their Bliſs, giving thee thanks for their labour of Love, and imitating their Examples: For which, all Love, all Glory be to thee.

I believe, moſt Holy Jeſu, that thy Saints here on Earth, have Communion with the Holy Angels above; and I give thee thanks for their Protection, and emulate their inceſſant Praiſes, and ready Obedience: All Glory be to thee.

The Forgiveneſs of Sins.

I am perſuaded, O thou Lover of Souls, that none can forgive Sins but thou alone; and that, in thy Church, Forgiveneſs is always to be had; and out of thy meer Mercy, O heavenly Father, and for the Merits and Paſſion of thy Crucified Son, thou doſt accept our imperfect Repentance, and art pleaſed to forgive us: O miraculous Compaſſion and Condeſcenſion!

Glory be to thee, O moſt adorable Trinity, for thy infinite Love in our Forgiveneſs: Glory be to thee, O Father

ther forgiving, O Son propitiating, O Holy Ghoſt purifying. I, miſerable Sinner, who ſigh and pant, and languiſh for thy Forgiveneſs, and to be at Peace with thee, do praiſe, adore, and love that moſt ſweet and liberal, that tender and amiable Mercy, that delights in forgiving Sinners.

The Reſurrection of the Body.

I believe, O victorious Jeſu, that by the Virtue of thy Reſurrection, all the Dead ſhall riſe, bad as well as good, with the ſame Bodies they had on Earth; that thou wilt recollect their ſcatter'd Duſt into the ſame form again; that our Souls ſhall be reunited to our Bodies; that we ſhall be judg'd both in Body and Soul, for the Sins committed by both; that the Bodies of the Wicked ſhall be fitted for Torment, and the Bodies of the Saints changed in Quality, and made glorified Bodies, immortal and incorruptible, fitted for Heaven, and eternally to love and enjoy thee. All Love, all Glory be to

thee, Almighty Jeſu, by whom Death is ſwallowed up in Victory.

And the Life everlaſting.

I believe, O great Judge of Heaven and Earth, that after all the Quick and Dead have appeared before thy Judgment-Seat, then the moſt juſt and unrepealable Sentence ſhall paſs, and be executed to all Eternity.

I believe, O righteous Jeſu, that the Wicked ſhall be ſet on thy left Hand, and be condemn'd to Hell, to be tormented with everlaſting and unconceivable Anguiſh and Deſpair, by the Devil and his Angels, and their own Conſcience, both in Soul and Body, in the Lake of Fire and Brimſtone, from which there never can be any Redemption: O juſt Reward of thoſe that forſake and reject thee.

O merciful Jeſu, how deſirous art thou that we ſhould be happy in loving thee, when thou haſt created Hell on purpoſe to deter us from hating thee, and Heaven to compel us to love thee:

thee: And therefore, all Love, all Glory be to thee.

I believe, O my Lord and my God, that the Righteous ſhall be rewarded with Joys unſpeakable and full of Glory, with the beatifick Viſion of thy ſelf in Heaven; with a Happineſs of Body and Soul, which ſhall be in all reſpects moſt Perfect, Eternal and Unchangeable; that they ſhall never ſorrow nor ſin more, which is all the free Gift of thy infinite Love, O heavenly Father, and the Purchaſe of thy Blood, O God Incarnate, for which I will ever, to the utmoſt of my Power, adore and love thee.

Amen.

O thou great Author, and finiſher of our Faith, do thou daily increaſe my Faith, and heighten my Love: O grant, that in holy Ardours of Love to love Crucified, my Love may at laſt aſcend to the Region of Love, that I may have nothing to do to all Eternity, but to praiſe and love thee. *Amen.* O infinite Love. *Amen. Amen.*

A Paraphraſe on the Lord's Prayer.

Our Father which art in Heaven.

GLory be to thee, O Bleſſed Jeſus, who haſt taught us to whom to direct our Prayers, even to God only, ſince he alone is Omniſcient to know, and All-ſufficient to ſuccour us in our Neceſſities.

Glory be to thee, Dear Jeſu, who haſt qualified us, through thy Mediation, to call God Father, and have acceſs to his Throne: All Praiſe be to thee, who, in teaching me to call God *Our Father*, haſt taught me not to confine my Charity to my ſelf, but to pray alſo with the Affections of a Brother, and to enlarge it to all Mankind, who are Children by Creation, to all Chriſtians who are Children by Adoption, of the ſame heavenly Father; O give me that Brotherly Kindneſs to them all, that I may earneſtly pray, that they may all ſhare with me in thy Fatherly Love. Oh!

Oh! the infinite Diſtance between God and us, between Earth and Heaven, where thou dwelleſt, O King of Kings; with what Awe and Humility does it become a frail Creature, a miſerable Sinner, to proſtrate himſelf in Supplication before his Creator, and his Judge? Grant, Lord, that I may always beg thy Bleſſings in their due order; that I may pray for Bleſſings Spiritual, with holy Violence and reſolute Importunity; and for Temporal, with Indifference and Reſignation to thy Will. All Glory be to thee.

Hallowed be thy Name.

O Lord God, may thy glorious Name have a Love and Honour ſeparate and incommunicable. May thy infinite Goodneſs and Greatneſs be for ever, by all Men, and all Angels, confeſſed, admired, adored, and magnified, both in private and publick, in our Hearts, our Mouths, and our Lives.

All Creatures ſhare in thy Goodneſs, O God; let all Creatures help us to glorifie thy Name.

O, may every thing that hath Breath, praiſe the Lord.

Thy Kingdom come.

O thou High and Lofty One, who inhabiteſt Eternity, may thy Kingdom of Grace, the Church Militant, the Catholick Seminary of Divine Love, come to its utmoſt Evangelical Perfection in this Life; O may thy Goſpel, Lord, be daily propagated, unbelieving Nations converted, and the Number of thy Saints augmented: Grant, O Lord God, that thy true Religion fix'd and eſtabliſh'd by thee, in thy ſpiritual Kingdom, may be loved, honoured and obey'd; and that thy faithful Subjects may be protected againſt all the Malice of wicked Men, or the Powers of Darkneſs.

O my God, let it be thy good Pleaſure to put a period to Sin and Miſery, to Infirmity and Death; to compleat the Number of thy Elect, and to haſten thy Kingdom of Glory; that I, and all that wait for thy Salvation, may,

may, in the Church Triumphant, eternally love and praiſe thee.

Thy Will be done in Earth, as it is in Heaven.

O my God, thy Will, and thy Commands, are moſt holy, juſt, and good, and condeſcending to our Weakneſs, and by no means grievous; O give me Grace conſcientiouſly to obſerve them. Thy bleſſed Angels, O Lord, always behold thy Face in Heaven; they have the beatifick Viſion of thy incomparable Amiableneſs; they cannot but unalterably chuſe thee; they muſt needs, to their utmoſt Capacity, praiſe and love thee: They cannot poſſibly offend thee; they ever perfectly obey thee, and are always on the Wing at thy command. Lord, give me Grace, in imitation of the bleſſed Spirits above, to ſet thee always before me. O fix my ſerious Contemplation on thee. Raviſh my Soul with a lively ſenſe of thy infinite Amiableneſs. O vouchſafe me one ſhort glimpſe

of thy Goodneſs. O! may I once taſte and ſee how gracious thou art, that all things beſides thee may be taſteleſs to me, that my Deſires may be always flying up toward thee, that I may render thee Love, and Praiſe, and Obedience, pure and chearful, conſtant and zealous, univerſal and uniform, like that the holy Angels render thee in Heaven.

Give us this Day our daily Bread.

Glory be to thee, O heavenly Benefactor, who openeſt thy Hand, and filleſt all things living with Plenteouſneſs. O let it be thy good Pleaſure, to give me, and all that wait on thy beneficent Love, our Food in due ſeaſon, even all the Neceſſaries of Life; we beg not of thee for the gratification of Luxury, but ſuch a competency as thy Divine Wiſdom ſees fitteſt for us. And teach us to live without covetous Anxiety for to morrow, depending on thy Fatherly Goodneſs; to be content and thankful for the preſent Portion thy

thy Love has indulged us; and give thy Bleſſing to what we enjoy by honeſt Labour, or a lawful Title. Above all, O merciful Lord, give us the Bread of Life, the Bread that came down from Heaven, the Body and Blood of thy Beloved Son, to feed our Souls to Life eternal. Bleſſed Jeſus! O that it might be my Meat, as it was thine, to do the Will of our heavenly Father.

And forgive us our Treſpaſſes, as we forgive them that Treſpaſs againſt us.

For thy own infinite Mercy's ſake, and for the Merits of the Son of thy Love, forgive me, and all penitent Sinners, our Sins, known or unknown, of omiſſion or commiſſion, which are the vaſt Debts we owe to thy vindictive Juſtice. Forgive us, O Lord, as we forgive all our greateſt Enemies their Treſpaſſes againſt us, which are infinitely inconſiderable in compariſon of our Treſpaſſes againſt thee. Glory be to thee, who, to teach us Charity, haſt made our Forgiveneſs of others

the Condition of obtaining thine. O eaſy, O gracious Condition of Pardon! who would not forgive his Brother a few Pence in this Life, to have ten thouſand Talents forgiven him in the next?

O Let my love, Lord, learn from thine; not only to forgive my Enemies, but to be Zealous alſo to do them good.

And lead us not into Temptation.

O gracious God, thou knoweſt how our ghoſtly Enemies, the World, the Fleſh, and the Devil are every Moment ſoliciting, enticing, and tempting us to Evil: thou ſeeſt how infirm I am, and how ready my own deceitful Heart is, to ſurrender it ſelf to the Tempter; and I know, that Satan cannot tempt me, without thy Permiſſion; O ſuffer me not, if it be thy good Pleaſure, to fall into violent, or laſting Temptations, that may endanger my Perſeverance. But, O my God, if thou, for tryal of my Love, lead me into great Temptation, and let

let me continue under it; thy Will, Lord, be done, not mine: O let thy paternal Tenderneſs, limit, and controul the Tempter; and let thy all-ſufficient Grace reſtrain my Conſent, and keep me always on my Guard, Watching and Praying; and let me at laſt, be more than Conquerour.

But deliver us from Evil.

O Father of Mercy, deliver me, for thy Goodneſs ſake, from the Evil of Sin, and the Evil of Puniſhment, and from all Suggeſtions to Evil: for all that is Evil is moſt hateful to thee, who art infinite Goodneſs, and is moſt deſtructive of thy Love: and therefore from all Evil, O Almighty Lord, defend me.

For thine is the Kingdom, and the Power, and the Glory, for ever and ever.

I adore and love thee, O Jeſu, who by concluding this Prayer in this manner, haſt taught us, that the right end

of

of our Prayers ſhould be the Glory of God; that we ſhould be ever careful to mix Praiſe with our Prayers, and to be as Zealous to give Thanks for what we receive, as to pray for what we want.

To thee, O Lord, do we Pray; on thee only we Rely and Depend for Acceptance; to thee only we offer up our Praiſes; for thine is the Kingdom, and Sovereign Right to diſpoſe of all things; thine is the Power Almighty, to relieve and bleſs us; thine is the Glory; all the Communications of thy Goodneſs, as they flow from thee, return to thee again, in Sacrifices of Love, of Praiſes, and Adoration.

Amen.

For the Sake, O Heavenly Father, of thy Beloved, in whom all thy Promiſes are, *Amen*; and who is himſelf, the *Amen*; The faithful and true Witneſs of thy Love to us; Hear me, and pardon my Wandrings and Coldneſs, and

and help me to ſum up, and enforce my whole Prayer, all my own Wants, and all the Wants of thoſe I pray for, in a hearty, and fervent, and comprehenſive *Amen*.

Private

Private DEVOTIONS
BY
Dr. *SCOTT.*

For the Morning.

A Prayer for Reformation of Life.

O Moſt Glorious, and Eternal God, thou art the Fountain of Beings, the Father of Angels and Men, the Righteous and Almighty Governour of Heaven and Farth; from thy Throne thou beholdeſt all the Children of Men, and their moſt ſecret Actions are open and naked to thy All-ſeeing Eye; and ſuch is the Purity of thy Nature, that thou loveſt Righteouſneſs; and hateſt Iniquity, whereſoever thou beholdeſt it; with what Face

Face can I, a moſt miſerable polluted Wretch, appear in thy Preſence; who, by the paſt Courſe of my Wickedneſs and Rebellion againſt thee, have not only render'd my ſelf guilty and juſtly Obnoxious to thy eternal Diſpleaſure; but have alſo contracted ſuch obſtinate Diſpoſitions and Inclinations to ſin on, as without thy Grace and Aſſiſtance, I ſhall never be able to Conquer! O Deſperate, Vile, and ungrateful Wretch that I have been! I have renounced the God of my Being, and the Fountain of my Mercies; I have deſpiſed thy Goodneſs, trampl'd upon thy Authority, mock'd and abus'd thy Patience and long Suffering; and in particular, I muſt confeſs, to my own Shame and Confuſion, I have been wofully guilty of; * and now by theſe my manifold Abominations, I have utterly undone my Self, unleſs thou take pity on me. I confeſs, I have forfeited my Soul into thy Hands, and if thou ſo pleaſeſt, thou mayſt juſtly caſt me away from thy Preſence, and make me

* *Here enumerate thy particular Sins.*

me a dire Example of thy Vengeance for ever. But I know, O Lord, that thou deſireſt not the Death of a Sinner, but rather, that he ſhould repent, and live; and upon the propitiation of thine own Son's Blood, thou haſt declared thy ſelf willing to receive returning Prodigals, and to be heartily reconciled to them, notwithſtanding, all their paſt Provocations. O that I could return; that I could but ſhake off thoſe corrupt Inclinations, which detain my wretched Soul in Captivity: I am willing to contribute towards it, whatſoever I am able; but alas, without thee, all that I can do will be ineffectual. Wherefore, for thy tender Mercies Sake, for thy dear Son's, and my Saviour's Sake, have pity upon a miſerable Wretch, that, without thy helping Hand, is loſt for ever. And ſince thou haſt given me thy Goſpel, as an outward means to ſave and recover me, O do thou enable me, by thy bleſſed Spirit, heartily to believe, and throughly to conſider it: For which end, I beſeech thee to remove all ſinful

ful Prejudices from my Mind, that ſo I may impartially weigh thoſe Evidences thou haſt given me of the Truth of it; and do thou ſuggeſt them to my Mind with ſuch a clear and convincing Light, as that they may at laſt conquer my Infidelity, and beget in me a firm and lively Faith. And foraſmuch as my Mind is vain and roving, and utterly averſe to all ſerious Conſiderations, O do thou, who art the Father of Spirits, and canſt turn the Hearts of Men which way thou pleaſeſt, inſpire good Thoughts into me, and imprint them upon me with ſuch a Power and Efficacy, as that my wandring Mind may be reduced by them to a thorough Conſideration, and my ſtubborn Will to a firm Reſolution of Amendment. Particularly I beſeech thee to give me a right Underſtanding of the urgent need I have of a Saviour, and of all thoſe things which he hath done and ſuffered, and is ſtill doing at thy right Hand, in order to the cleanſing my guilty and polluted Nature, and reſtoring me to thy Grace and Fa-

Favour; that ſo hereby I may be fully convinced, how odious my Sins are in thy ſight, how baſe and vile they have render'd me, and at what a mighty diſtance they have ſet me from thee; and that, being convinc'd of this, I may put on a holy Shame aud Confuſion, and abhor my ſelf in Duſt and Aſhes before thee. Thou knoweſt, O Lord, it is not in my power to ſoften this hard and unrelenting Heart, and affect it with that godly Sorrow which is requiſite to work a true Repentance. O, do thou ſmite it with ſuch a ſharp and piercing ſenſe of my Sins, as may cauſe the Floods of unfeigned Grief and Contrition to guſh forth from it. Cauſe me to bleed for my Sins now, that I may not bleed for them for ever; and that having felt the Smart and Anguiſh of them, I may utterly deteſt and abhor them, and never be reconciled to them more. Thus do thou aſſiſt me, O good God, in the Exerciſe of all theſe Duties, till thou haſt throughly conquer'd my Will by them, and prepared it for a firm Reſolution to forſake all Ungodlineſs

godlineſs and worldly Luſts, and to live ſoberly, righteouſly, and godly, in this preſent World. And now that I am going into the World among thoſe very Temptations that have hitherto ſo miſerably captivated and enſlaved me, O let thy bleſſed Spirit be preſent with me, to keep my drowſie Conſcience awake, and arm me againſt them with his holy Inſpirations, that ſo thoſe good Thoughts and Deſires which thou haſt at preſent excited in me, may ſtick faſt upon my Soul in the midſt of my worldly Occaſions, and never ceaſe importuning my Conſcience, Will, and Affections, till they have produced in me the happy Effects of a ſerious and hearty Repentance. All which I moſt earneſtly beſeech of thee, even for pity ſake, to a poor periſhing Soul, and for Jeſus Chriſt his ſake; in whoſe Name and Words I farther Pray, *Our Father*, &c.

An Evening Prayer for the Divine Aſſiſtance, in continuing our Reſolutions of Amendment.

O Father of Mercies, and God of all Grace and Conſolation, who art a ready Help in time of Need, look down upon me, I beſeech thee, a miſerable and forlorn Wretch, that have wilfully ſold my ſelf Captive to the Devil, and am now ſtrugling to get looſe from this my wretched Bondage, into the glorious Liberty of the Sons of God. I know, O Lord, that I am ſtriving for my immortal Life, and accordingly as I ſucceed, I expect to be happy or miſerable for ever. I have ſeriouſly conſidered the Reaſons on both ſides, and am fully ſatisfied in my Mind, that there is infinitely more Force in thy Promiſes and Threats, than in all the Difficulties of my Duty, and the Pleaſures of my Sin. But after all this, I find a Law in my Members warring againſt the Law in my Mind, a perverſe Will, that rejects the Counſels of my

my Reaſon, that makes obſtinate Reſervations of ſome beloved Sins, and Exceptions to ſome particular Duties, in deſpite of all the Perſuaſion of my Reaſon and Religion. So that, after all my Endeavour, I am ſtill detain'd in Captivity to the Law of Sin that is in my Members, and am not able to incline my ſelf to an intire Reſolution of Amendment. O wretched Man that I am, who ſhall deliver me from this Body of Sin and Death! I know, O Lord, though I am weak and impotent, and of my ſelf unable to ſhake off the Chains and Fetters of my Luſts, yet thy Grace is abundantly ſufficient to reſcue and deliver me from them; and thou haſt promis'd to aſſiſt with it my honeſt Endeavours, and crown them with a bleſſed Succeſs. Wherefore, for thy Truth and Mercy's ſake, ſuffer not thy poor Creature, who, with pitiful and bemoaning Looks, cries out for Help to thee, to ſpend himſelf in weary and fruitleſs Struglings againſt this violent Torrent of my ſinful Nature, which, without thy Aid, will

will quickly overcome my poor Endeavours, and drive me down into eternal Perdition. My ſole Dependance is upon thee, my Hope of Succeſs is wholly in thee; help, Lord help, or elſe I periſh; ſtretch forth thy powerful Arm to my ſinking Soul, and let not this Deep ſwallow me up; but do thou ſo quicken my faint Endeavours, ſo ſtrengthen my weak and doubting Faith, ſo enliven my cold and languid Conſiderations, ſo clear up my Convictions of my need of a Saviour, and of the danger and odiouſneſs of my Sins, and thereby ſo increaſe my Penitential Sorrows and Remorſes, as that by all Means together, my obſtinate Will may at laſt be conquered, and effectually perſuaded to part with every Sin, be it never ſo dear to me, and to comply with every Duty, be it never ſo croſs to my vile Inclination. Then ſhall I freely reſign up my ſelf unto thee, and with a firm reſolution, devote all my Powers to thy Service. And that I may do ſo, and by ſo doing, be reconciled to thee, O my offended God,

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before I go hence, and be no more ſeen, receive me, I beſeech thee, into thy Protection this Night, that I may yet ſee the Light of another Day, and have a longer ſpace to finiſh my Repentance. All which I humbly implore, even for Jeſus Chriſt his ſake; in whoſe Name and Words I farther Pray, *Our Father*, &c.

A Morning Prayer, to be uſed when the Time will not admit of a longer.

O God, who art my Hope and Strength, upon whoſe Aid and Aſſiſtance I depend, look down, I beſeech thee, upon a poor helpleſs Creature, who am going forth into a buſie World, that is full of Snares and Temptations. Bleſſed be thy Name, my Heart continues ſtill reſolved upon a through Courſe of Amendment; and therefore, here, in thy dreadful Preſence, I do moſt ſolemnly promiſe and engage my ſelf, that whatſoever Temptations I meet with this Day, I will not

not wilfully commit any Sin, no, not the Sin I am moſt inclined to; nor omit any Duty, how contrary ſoever it may be to my Nature; and, that I will faithfully endeavour to keep ſuch a conſtant Guard upon my ſelf, as that I may not be ſurpriz'd and overtaken, through my own Inadvertence and Unwarineſs. But this, O Lord, I promiſe, not out of any confidence in my own Strength, but in dependance upon thee, and in hope, that, out of thy tender pity to a poor impotent Wretch, thou wilt not be wanting to me in any neceſſary Aſſiſtance; but that either thou wilt remove from me all great and importunate Temptations, or enable me, by thy Grace, to repel and vanquiſh them; and this I do moſt earneſtly beſeech, in the Name and Mediation of Jeſus Chriſt; with whoſe Prayer I conclude this my Morning Sacrifice, *Our Father*, &c.

The

The Evening Prayer.

BLeſſed be thy Name, O moſt gracious and merciful Father, for thoſe great and numberleſs Favours which from time to time thou haſt heaped upon me, who am leſs than the leaſt of all thy Mercies; particularly, for the ſignal Mercies of this Day, for that thou haſt not ſhut thine Ears againſt my Prayers, nor withdrawn thy ſelf from me; but haſt accompanied me with thy Grace, thro' all thoſe Snares and Temptations to which I have been expoſed. Praiſed be thy Name, that thou haſt not ſuffered me to be tempted above what I was able, that thou haſt ſo powerfully aſſiſted me againſt thoſe Temptations I have been engaged with, and, by putting ſo many good Thoughts into my Mind, haſt ſtrengthened my Reſolution, and render'd it ſo Succeſsful and Victorious. 'Tis to thy Grace that I owe all the Good I have done, and 'tis by thy Aid that I have eſcaped

all the Evils I have been tempted to; wherefore, not unto me, O Lord, not unto my Strength or Endeavours, but unto thy Name be all the Glory and Praiſe of this Day's Deliverance and Preſervation. O never let the remembrance of this thy Goodneſs towards me, depart from my Mind; but let it kindle in me ſuch a grateful Senſe, as may more and more incite me to love and obey thee, and depend upon thee for the future. And, as thou haſt been pleaſed to conduct me ſafely, by thy Grace, through all the Dangers and Temptations of the Day, ſo do thou take me into thy Care and Protection this Night; and, grant that I may awake in the Morning, with a Heart ſo inflam'd with the remembrance of thy Goodneſs, and ſo encouraged with this Days Succeſs, and ſo endear'd to the Practice of Vertue by the growing Delights and Pleaſures of it, as that I may perſiſt in my Religious Courſe with greater Courage and Alacrity: And this I humbly beg for Jeſus Chriſt's ſake, in whoſe Name

Name and Words I farther Pray, *Our Father*, &c.

A Prayer, contemplating the Divine Perfections, God's Love to Mankind, and the Happineſs of the Saints in Heaven.

O Thou moſt excellent Being, thou infinitely Amiable and Adorable Majeſty, thou Pattern of Beauty and Standard of Goodneſs, who art glorious beyond all Praiſe, and doſt outreach all Wonder, and comprehend all Perfection; bleſſed be thy Name, thou haſt touched my Soul with a lively Senſe of thy Glory; I feel it ſhining through me, and, like an active Flame, inſinuating into my Heart; it fires my Love, cheriſhes my Hope, wings my Devotion, and diffuſes a vital Warmth over all my Faculties; it raiſes me up into a heavenly State, and fills me with Joy unſpeakable, and full of Glory; it captivates every Thought in Obedience to thy Will, and brings every Power of my Soul into ſubjection

to thee. Bleſſed be thy Name, thou haſt conquer'd me by thy Love, and I reſign my ſelf to thee with a chearful Heart. I am entirely thine, I am thy Servant, and in this Title I glory more than in all the Honours of the World. But though I am highly advanced and exalted by ſerving thee, yet thou art ſo infinitely happy in the boundleſs Perfections of thy own Nature, that thou canſt reap no other Advantage from it, but only the Pleaſure of ſeeing thy poor Creature bleſſed and made happy by it. What then ſhall I render unto thee, O thou Joy of my Life, thou Treaſure of my Love, thou ſupream Felicity of my Nature? Alas! I have nothing but my ſelf to give thee, nothing but this poor Heart, that burns with Love to thee, that pants and breaths after thee, and deſires, above all things in the World, to be eternally united to thee in perfect Love. If I had Ten thouſand Hearts to love thee, Ten thouſand Tongues to praiſe thee, I would devote them all to thee, as freely and chearfully as I do my

my ſelf. For, whom have I in Heaven, but thee? and there is none upon Earth that I deſire, beſides thee. O God, thou art my God, and my Portion for ever: In thee I am bleſs'd, and in the Light of thy Countenance I rejoice more than in all the Joys and Pleaſures of the World. I am raviſhed with thy Beauty, I admire thy Love, and from the bottom of my Soul adore thy Wiſdom and Goodneſs. My Heart is ready, O Lord, my Heart is ready, I will ſing and give praiſe. Awake up my Glory, awake all the Powers of my Soul, I my ſelf will awake and celebrate thy Praiſes. Praiſed be the God of Glory, praiſed be the God of Love, praiſed be the Father of Mercies, praiſed be the beſt Friend of Souls; for thy Goodneſs reaches to the Heavens, thy Glory ſhines throughout the Creation, and thy Mercy is ſpread over all thy Works. Who can comprehend thine infinite Beauties! Who can rehearſe thy Noble Acts! Who can ſhew forth all thy Praiſe! I do confeſs, my Thoughts are infinitely too

ſhort, my Affections too narrow, my Expreſſions too ſcanty, to comprehend and ſufficiently admire and celebrate thy Glory. But, O my God, thou knoweſt that I love thee, and, bleſſed be thy Name, I feel infinite reaſon ſo to do. O that I could love thee more, that I could love thee but as much as Angels and glorified Spirits do, who yet cannot love as much as thou deſerveſt, becauſe thou deſerveſt to be beloved infinitely. But my Soul thirſts for thee, and longs after thee. O when ſhall I be admitted into thy Bleſſed Preſence, there to ſee, and admire, and love, and adore thee for ever? When ſhall I ſhake off this Clog of ſinful Mortality, that ſinks and depreſſes me, and flee to thoſe happy Regions of perfect Love, where I ſhall continually feed upon thee with inexpreſſible Delight, and be filled with a ſtrong and everlaſting ſenſe of thy Goodneſs? O thou that art the beginner and finiſher of every good Work, be pleaſed to aſſiſt my holy Endeavours, to withdraw my Mind more and more from theſe

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ſenſible Things, that it may have a clearer ſight of its heavenly Country, from whence it came, and whither it deſires to return; that ſo, having my Eye always fix'd on that bleſſed Recompence of Reward, I may live above this World, and, in deſpite of all its Terrors and Allurements, perſevere to the end in a ſteady and even courſe of Obedience. And now, O Lord, ſince thou haſt been graciouſly pleaſed to inſpire my Mind with theſe delightful Thoughts of thee, and, to enlarge my Heart with ſuch ſweet Tranſports of Love to thee; grant, I beſeech thee, that they may not only pleaſe, but better me; that they may lift me up above all the Temptations of this World, and revive my Strength, and quicken my Endeavours, and compoſe my diſtruſtful Heart into a ſteadfaſt dependance upon thee, that ſo I may be fruitful in all good Works, and my Heart may be eſtabliſhed unblameable in Holineſs before thee, unto the coming of our Lord Jeſus. *Amen, Amen.*

A Prayer, craving the Divine Aſſiſtance for Growth in Grace.

O God, who art the moſt excellent Nature, the Perfection of all Beauty, and the Fountain of all Graces, who doſt infallibly underſtand what is beſt to be choſen, and invariably chuſe by the beſt and pureſt Reaſon; look down, I beſeech thee, upon thy poor defective Creature, who am aſham'd of my ſelf to ſee how unlike thee I am; how I am laden with Imperfections, and how, after all my religious Endeavours, my Nature is ſtill vitiated with unreaſonable Luſts and Affections; how much Vanity and Impertinence there yet remains in my Mind, how much Perverſeneſs in my Will, how much ſpiritual and carnal Iniquity in my Affections and Appetites. Lord, I have been long contending with this corrupt Nature, and yet, upon all occaſions, I find my ſelf too

too too prone to be*: Woe is me, even my faireſt Graces have their Spots and Blemiſhes, my pureſt Diſpoſitions their ſinful Intermixtures, and my beſt Works their Flaws and Imperfections. O my God, have pity on me, who here lie ſighing at thy Feet, under a miſerable diſeaſed Nature; and as thou haſt begun the bleſſed Cure in me, ſo, for Chriſt his ſake, I beſeech thee, to complete it; that, being entirely recovered, and raiſed up unto Newneſs of Life, I may, in the perfect Health and Vigour of my Soul, ſerve and glorifie thee for ever. For which End, I beſeech thee, confirm me more and more in the Belief of thoſe immortal Pleaſures beyond the Grave, which thou haſt treaſured up for thoſe that love and obey thee; that by the Strength of a lively Faith, and vigorous Hope, my Soul may be raiſed above this World, and learn to deſpiſe and trample upon all its gilded Vanities, whenſoever they preſent themſelves, either to allure or to ter-

* *Here name thoſe Sins you are moſt apt to be guilty of.*

riſie me from purſuing the heavenly Enjoyments. Excite in me ſuch a vehement Thirſt after thoſe Rivers of Pleaſures above, as may every Day render me more cool and indifferent towards earthly Things, more contented and ſatisfied under all the Events and Iſſues of thy Providence, and more active and vigorous in my heavenly Calling. And, I beſeech thee, to inſpire me with ſuch clear and lively Apprehenſions of thy eſſential Beauties and Perfections, and of thy bountiful Love and boundleſs Benevolence to all thy Creatures, as may every Day more and more raiſe and improve my Love to thee; that this being the great Spring and Principle of all my Actions, may continually excite me to a chearful Obedience to thy Will, and a vigorous Imitation of thy Perfections. O cauſe me to love thee for thy ſelf, and Religion for thee, and the Inſtruments of Religion, in order to thy Glory and my own Happineſs; that ſo, founding my Content upon thee, and the bleſſed Intereſts of a virtuous Life, I

may

may grow in Grace, and be rich in good Works, and go on with a ſatisfied and triumphant Spirit, from Imperfection to Strength, from Acts to Habits, and from Habits to confirmation in Grace; and may be ſtill more and more confirm'd in all the heavenly Graces, till they are finally conſummated into everlaſting Glory; and when, by thy Grace and Aſſiſtance, I have perfectly conquered the corrupt Nature within, and the Temptations without me, and am arrived into the ſtate of everlaſting Triumph, I will lay all my Victories at thy Feet, and with Palms in my Hand, and Hallelujahs on my Lips, celebrate thy Praiſes to Eternity. Hear me, O my God, in this, and whatever elſe thou knoweſt to be needful for me, even for Jeſus Chriſt his ſake; in whoſe Name and Words I farther Pray, *Our Father*, &c.

A Prayer to be ſaid under any Indiſpoſition, whether of Mind, or Body, &c. which may obſtruct our Devotion.

O Bleſſed God, who art a moſt pure and active Spirit, who doſt always move with an uncontrolable Freedom, and art never hindred or wearied in thy Operations; have pity upon me, I beſeech thee, thy poor infirm Creature, who am cumbred with this Body of Death, and ſo depreſs'd by its manifeſt Frailties, that I cannot lift up my Heart unto thee. Thou knoweſt, O Lord, my Spirit is willing, though my Fleſh is weak; my labouring Soul aſpires towards thee, it ſtretches forth the Wings of its Deſires towards thee, and would fain mount up above all earthly Things, and unite it ſelf with thee in eternal Love; but alas! its Fervours are damp'd, and its Endeavours tired by this clog of Fleſh that hangs upon it, and perpetually ſinks and weighs it down again. O my God, draw near unto me, and touch

touch my Mind with ſuch a powerful Senſe of thee, as, in deſpite of thoſe my bodily Indiſpoſitions, may attract, and draw up my Soul unto thee. And if it be thy bleſſed Will, releaſe me from theſe fleſhly Incumbrances, and fit my Body to my Mind, that I may ſerve thee, as I deſire to do, with a fervent and chearful Spirit. But, if it ſhall ſeem good in thine Eyes to leave me ſtrugling under theſe bodily Oppreſſions, Lord, give me Patience and Submiſſion to thy heavenly Will; that ſo, when I cannot approach thee with that pleaſure and ſatisfaction I deſire, I may be heartily content to ſerve thee upon any terms, and that what I want of Vigour and Chearfulneſs in my Religion, I may make up in Truth and Reality. And, O let the ſenſe of theſe my preſent Indiſpoſitions cauſe me more vehemently to long after that free and bleſſed State, wherein, with fix'd and ſteady Thoughts, with flagrant Love and an entire Devotion of Soul, I ſhall for ever worſhip, praiſe, and glorifie thy Name. *Amen.*

Occa-

Occaſional Devotions

BY

Dr. *HORNECK.*

A Prayer to be uſed in Lent, *or any other time of publick or private Faſting.*

O Holy and moſt merciful Saviour, who haſt given us the beſt Religion, the wholſomeſt Rules of Living, the moſt equitable Precepts that were ever delivered to the Children of Men; while we admire thy Mercy, we cannot but bewail our own Miſery; while we wonder at thy Goodneſs and Tenderneſs to our Souls, we cannot but deplore our Backwardneſs to the ſtricter Rules of Chriſtianity! How loth are we to curb our Bodies! How unwilling to bring our Fleſh in ſubje-

ſubjection! How apt are we to flatter our ſelves, that Heaven will come cheaper than at the price of Mortification! O when will theſe vain Imaginations leave us! When ſhall we get the Temper of thy deareſt Servants! How ſlaviſhly do we ſerve thee! How apt are we to make Bargains with thee, and to limit our Obedience! We want that Free and Princely Spirit, that fervent Love, which may think nothing too good for Heaven. Lord, ſhew us the Vanity of our over-tenderneſs to theſe corrupt Bodies; we are ſenſible, that when we feed them high, they teach our Souls to rebel againſt thee! O let us not be afraid of the Arguments they give us to ſpare our ſelves. Theſe are but Pretences; their deſign is to preſerve their own Eaſe and Quiet in Sin, and Vanity. Let us ſee through all theſe Cobwebs, and perſuade our ſelves to keep under our Bodies, leſt we become Caſt-aways: Let our Faſts have thoſe good Effects upon us, which they have had upon thy Saints of Old. Let

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our Luſts die, our Corruptions decay, our Vanities become odious to us. Let Holineſs become ſweet, the Light of thy Countenance pleaſant, and the Influences of thy Grace raviſhing to our Souls. Let our Abſtinence from Food work in us Abſtinence from Evil. Let it prove a Means to make our Prayers fervent, our Devotions quick, our Minds clear, our Affections lively, that we may at laſt enjoy the Feſtivals of Angels, and eat and drink with our bleſſed Maſter at his Table, in his Kingdom; then ſhall we faſt from Sin for ever; then ſhall we faſt from all evil Temptations. Then ſhall we hunger no more after the Meat that periſhes: Then ſhall we thirſt no more after the muddy Streams of ſenſual Satisfactions. Then ſhall our Hunger be refined into Fruition, our Thirſt exalted into Enjoyment, and our Hearts be raviſhed with the Glories of the Almighty: Then ſhall we need no Proviſion for theſe polluted Bodies; then our Fleſh will long no more after forbidden Fruit, but we

ſhall

ſhall feed on thy boundleſs Love for ever; that will be our Meat and Drink, and far beyond all the Trees of the Terreſtial Paradiſe; that will nouriſh us more than Milk and Honey, and give us a more chearful Countenance than the Blood of the Grape; then ſhall we need to be no more ſolicitious about what we ſhall eat or drink, or wherewithal we ſhall be cloathed; Righteouſneſs will be our Garments then, and Holineſs, everlaſting Holineſs, our Robes of Glory. *Amen, Amen.*

A Prayer for Livelineſs and Briskneſs of Spirit in our Devotions, againſt Drowſineſs, or any other Impediments we are guilty of, that may obſtruct it.

O God, Incomprehenſible and Glorious, whoſe Providence continually watches over us for good: O Shepherd of *Iſrael*, who neither Slumbereſt nor Sleepeſt, and whoſe Eyes are always open for our Advantage; What hard Thoughts have we had of thy Service! How unweildy have we been

been under thy ſtricter Precepts! How afraid have we been to hurt our ſelves! What Pains have we taken for the World, and how irkſome have thy Precepts been to our Souls! O let it ſuffice, that we have ſo long followed our own perverſe Wills; and for the future, let even thy ſevereſt Laws be our Delight and Comfort. Thou haſt given us thine only Son to die for our Sins; and can we, after this Mercy, think much of denying our ſelves for thy Service? O teach us to uſe Moderation in all things, and even to deny our ſelves our moſt darling Sins, or Impediments that may any ways hinder our Devotion to thee; we know, O Lord, that without the Aſſiſtance of thy holy Spirit, our Nature is ſlothful, and our Temper utterly averſe to any Mortification. Give us we beſeech thee, moſt holy Father, Spirits Lively and Active, in our Addreſſes to thee, That *we may come before thy Preſence with a Song, and heartily rejoice in the Strength of thy Salvation.* To thee we come, therefore, with humble Deſires, with fervent

Affections,

Affections, and with earneſt Intreaties, that thou wouldeſt conquer the Fleſh in us, and ſubdue our Worldly Affections. And ſince we can, and are always ready to indulge our ſelves in our Earthly Appetites; O let it never be ſaid, that we ſhould appear Slothful, or Negligent to thee our God; let all our Actions ſhew, that thou art dearer to us, than all the World, and that we love thee better than our moſt near Relations, or Benefactors: when all we have is thine, how ſhall we not part with ſomething that is dear to us, for thy Sake! O let us not loſe our Lives while we ſeek to ſave them, but be confident, that if we loſe our Lives for thy Sake, we ſhall find them. Thou art the Reſurrection and the Life, if we ſincerely believe in thee, though we were Dead, yet ſhall we Live. So let us Live, that we may praiſe thy Name; and whether we Live or Die, grant, O Heavenly Fathet, that it may be to thy Glory. Give us a ſight of thoſe bleſſed Seraphs, who ſing eternal Hallelujahs.

jahs to thy glorious Majeſty; that is, the happy Society we would fain be in. O happy Day! O bleſſed Time! when we ſhall watch in thy Houſe for ever, where we ſhall be continually delighted with thee, O Adorable Spirit. O deareſt Lord have Mercy upon us, and and bring us into the Regions of eternal Felicity, through Jeſus Chriſt. *Amen.*

A Morning Prayer for a Family.

MOST Glorious, and Everliving Lord God, look down we beſeech thee, with the Eyes of Pity and Compaſſion, upon us miſerable Sinners, now proſtrate before thee, and grant a favourable Ear to our unworthy Petitions; thy Mercies already beſtowed on us, are infinitely beyond our Deſerts; we praiſe thee, O God, we acknowledge thee to be the Lord; thou art a Tender and Compaſſionate Father to all the Sons and Daughters of Men; thou haſt protected us from our Birth, hitherto, and delivered us from

from innumerable Dangers; thou haſt been our Refuge, our hiding Place, and Fortreſs in all Afflictions. We return thee, O Lord, moſt hearty Thanks, in that thou haſt been pleaſed to add one Day more to our Lives, and vouchſafe us the Light of the Morning; thou knoweſt our Frame, and remembreſt that we are but Duſt, and how unable we are to keep our ſelves, and therefore haſt taken Care of us, and unto this Moment thy Favours and Loving Kindneſſes reſt upon our Souls and Bodies. What Sacrifices of Thankſgiving are we bound to offer unto thee, for thine abundant Mercies; for the Aſſiſtance of thy Holy Spirit, for thy Word and Ordinances, and for all the Encouragements we have to lay hold on Eternal Life! O make us ſenſible of thy Goodneſs! let us ſee how Sweet, and how Gracious thou art; and let this Sight work in us, a perpetual Hatred of Sin, and a Fervent Love to the ways of Holineſs. Diſcover to us the Errors of our Ways, eſtabliſh us with thy Grace, and uphold us with thy free

free Spirit; enable us to do thy Will; encourage us to cleanſe our ſelves from all filthineſs of Fleſh and Spirit; and whatever things are Praiſe worthy, let us not only think of, but practiſe them; give us earneſt Deſires to imitate the beſt of Mankind; let us delight greatly in thy Commandments. Lord! open the Eyes of our Underſtandings, that we may look more earneſtly upon the Spiritual Riches thou haſt laid up for us, and be enamoured therewith; deſpiſe the Vanities of the World, and ſet our Affections on things above, that we may at laſt obtain the end of our Faith, and ſit down with the Lamb in everlaſting Glory. Be with us the remaining part of this Day; make us watchful over our Senſes; ſet a Watch, O Lord, before our Mouths, and keep thou the Door of our Lips; bleſs all our Lawful Concerns and Endeavours; proſper whatever thou ſeeſt expedient for us. Give us Courage, Wiſdom, Diſcretion, and Reſolution in our Behaviour towards God and Men, keep our Thoughts

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fix'd upon a better Life, that whenever thou ſhalt call us, we may be prepared to obey thy Summons, through Jeſus Chriſt. Bleſs, O Lord, the holy Catholick Church, whereof we are Members, that by the Purity of its Doctrine, and the pious Examples of its Paſtors and Teachers, we may be able to ſtop the Mouths of ignorant and wicked Men; and make thy Name adored throughout all the Earth; ſhower down, we beſeech thee, the choiceſt of thy Bleſſings upon the Head and Heart of our moſt gracious Sovereign Queen *Anne*, that ſhe may, above all things, ſeek thy Honour and Glory; give her the Victory over all her Enemies; and, after a long and proſperous Reign here, grant that ſhe may be numbred with thy Saints in Glory everlaſting. Let thy heavenly Grace ſhine forth in all the dark corners of the Earth, upon *Jews*, *Heathens*, and *Hereticks*; remove the Darkneſs from before their Eyes, and illuminate their Underſtandings, that they may ſee and know thee, the only true God,

God; that with the reſt of Mankind, who live in thy Faith and Fear, they may likewiſe be Partakers of that Crown of Glory, reſerved for them in thy heavenly Kingdom, through the Merits and Mediation of thy Son Jeſus Chriſt our Lord; in whoſe bleſſed Name and Words we conclude theſe our imperfect Prayers, *Our Father*, &c.

For the Evening.

HOly, Holy, Holy, Lord God of Sabaoth! How excellent is thy Name in all the World! Thou art to be ſeen in all thy Works, and we have ſeen thee, the Day paſt, in thy various Mercies and gracious Providences, for which we do here render our moſt humble and hearty Thanks. O God! who is like unto thee? For though thou dwelleſt on high, yet thou humbleſt thy ſelf to behold the ways of the Children of Men, and takeſt compaſſion upon us, ſinful Duſt and Aſhes! We ſee thy Condeſcention, and admire it;

it; acknowledge thy loving Kindneſſes, and praiſe thy Name. Thy Mercy reacheth unto the Heavens, and thy Faithfulneſs unto the Clouds. Thou giveſt unto us all that our Hearts, and Faith, and Reaſon, can deſire! What a glorious Gift is the Son of thy Boſom! What rich Preſents are thy Promiſes! How induſtrious is thy Providence, to engage our Hearts to love thee! Yet how backward are we to this Duty! How loth to raiſe our Souls above the World! How unwilling to take thee for our greateſt Treaſure! We ſay, and ſpeak glorious things of thee now and then, but we feel them not. O touch our Hearts, and warm them with the Fire of thy Sanctuary, that they may be always bent towards thee, and that our whole delight may be in thy Service. Teach us to neglect our own Wills, that we may the better comply with thine. Thou haſt done great things for us, denied thy ſelf in thy Glory, Majeſty and Splendour, to do us good. Give to us willing Minds, and chearful Hearts, to obey all thy

Commands, and enable us to act, ſpeak, and live, as in thy Preſence. Let no Condition thou thinkeſt fit to place us in, be uneaſie, or unpleaſant to us: And whenever thou layeſt thy chaſtizing Hand upon us, let us look upon the Providence, as intended for our Good. Whenever we are exerciſed by Temptations, let us not grow impatient, but reſt in an humble and chearful reſignation to thy Will. Fit us for the Hour of Death; and let us not delay our Repentance to a ſick Bed. Let the Thoughts of Death be always in our Minds, that ſo we may prepare our ſelves for thy coming. Take us into thy Protection this Night, O thou great Shepherd of *Iſrael*, who neither ſlumbereſt, nor ſleepeſt; ſpread thy Wings over us, and we ſhall be ſafe. Fit us for the Duties of the following Day. Teach us to commune with our Hearts upon our Beds, and to meditate on thy wondrous Works. Let our Reſt be comfortable to the refreſhing of our Bodies, that we may be the better able to diſcharge our Duties on the morrow.

row. Let our everlasting Rest be never out of our Minds; and from the sweetness of our Rest on our Beds, let us consider how much sweeter our eternal Rest will be in thy Bosom. Banish from our Minds all foolish and vain Imaginations; and let us always think our selves most happy when we think on thee, who art most blessed for ever. Visit us with the Favour thou bearest unto thine own People; and give us all such Resolutions to serve thee, that we may never be faint or weary in thy Service, through Jesus Christ our Lord. *Amen.*

A Prayer to be used on the Lord's Day, before going to, or in the Church.

O God, I am now going (I am come) into the House, where thy Honour dwelleth, over-awe me with a sense of thy Presence, that I may Pray with Understanding, and like a Person concern'd about the Blessings I

ſhall pray for. Fix my Thoughts and Affections on thy ſweet ſelf, and teach me to make Interceſſions with Groans, which cannot be uttered. Let thy Word be ſweet to me; and give me a tractable Spirit, that may chearfully, and willingly ſubmit to the Yoke of the Lord Jeſus. Aſſiſt me in all my Duties and Devotions, and let thy good Spirit direct and order them to thy Glory. Make my Soul a Gainer by theſe ſpiritual Exerciſes, and let all the Congregation feel the Power of thy Influences, that with one Heart, and one Voice, we may glorifie God in the Day of Viſitation, through Jeſus Chriſt our Lord. *Amen.*

After Sermon.

BLeſſed Lord, who liveſt for ever, I have Prayed, I have heard thy Word, I have join'd with thy People in their Supplications; if thou, Lord, ſhouldſt mark Iniquities, who ſhall ſtand!

ſtand! Pardon, I beſeech thee, the Iniquities of my holy Things, and what Imperfections thou haſt ſeen in my Devotions; cover them with the unſpotted Righteouſneſs of *Chriſt Jeſus*, and cleanſe them with his Blood. Caſt me not away from thy Preſence, neither take thy Holy Spirit from me. Accept of my imperfect Services, and make me more circumſpect in all my ways. Let thy Word be written in my Heart, and let neither the Cares, nor Riches, nor Pleaſures of the World, ſteal it away. And grant, O Lord, that the Word which we have heard and read this Day, may be ſo ingrafted in our Hearts, that it may bring forth in us the Fruit of good Living; and give us thy Grace to walk according to this Rule, through Jeſus Chriſt our Lord. *Amen.*

Occasional Devotions

BY

Dr. *STANHOPE.*

A Prayer for Resignation to the Will of God.

HEar me, most merciful Saviour, I humbly beseech thee, and let thy Grace be ever present with thy weak, unworthy Servant. I am not able of my self, to do, or think any thing that is good. Oh! let thy Spirit assist my poor Endeavours, vanquish the Temptations that so thick beset me; fix my inconstant Mind, and follow me all the Days of my Life, that I may persevere in good Works unto the end. Regulate my Affections and Desires, and confine them to such Objects only,

only, as are well-pleaſing in thy ſight. Let thy Will be the Guide and Meaſure of mine, and let mine ſteadily conform to thy Pleaſure. Remove far from me all Inclinations and Averſions, but ſuch as agree with thoſe of the Bleſſed Jeſus. Help me to die daily to the World, and to the things of the World; and mortifie my Vanity to that degree, that even Shame and Contempt, for thy ſake, may be not only ſupportable, but welcome to me. Let all my Hopes and Wiſhes centre in thee alone; and nothing appear deſirable, in compariſon of a pure Heart and peaceful Conſcience: For thou, O Lord, art my Peace, thou my only Reſt; in thee alone is Pleaſure and true Satisfaction, and all without thee is Miſery and Torment. Oh! grant me this bleſſed Retreat, this happy Security, that I may abandon all the falſe Appearances of Happineſs here below, and find ſoft Eaſe and ſweet Repoſe in thy Love and Favour, thou True, thou Chief, thou eternal Good of pious Souls; to whom be all Honour and Glory for evermore.

A Prayer for Spiritual Illumination.

SHoot forth, O Bleſſed Jeſus, the bright Beams of thy heavenly and eternal Light, that it may enlighten all the dark Corners of my Heart, and effectually ſcatter every Cloud of Ignorance and Error, which now hang ſo thick over me. Call home my wandring Thoughts, and repulſe the Temptations which furiouſly aſſault me. Fight thou my Battels, and ſubdue thoſe fierce wild Beaſts, thoſe brutiſh Luſts, which range in this Deſart, and are ever ſtriving to devour me; that by thy Power, the Wilderneſs may be turn'd into a Palace, and inſtead of the violent Cries and Howlings of raging Paſſions, no Sounds may be heard there but Songs of Praiſe. Thou, Lord, *who commandeſt the Winds and the Waves, and they obey thee*, ſilence the Storms within my Breaſt; ſay to that troubled Sea, *Be ſtill*, and immediately there ſhall be *Peace*, and a profound *Calm*. *Send out thy Light, and thy*

Mark i.

thy Truth, and warm this barren Soil; for ſuch am I, till ſoftned and impregnated by the Sun of Righteouſneſs. Pour down thy Grace upon me plentifully, and water me with thy refreſhing Moiſture, which, like ſeaſonable Showers, and gentle Dew, may fatten my Soul, and enable it to bring forth generous Fruit in great Abundance. Raiſe and refine my Mind, preſs'd down with the Droſs of earthly Deſire, and draw my Affections up to Heaven, and heavenly Objects; that the ſweet Reliſh of that Bliſs above, may give me a diſguſt and loathing to all the nauſeous Pleaſures here below. Deliver, or rather ſnatch me away with a holy Violence from all the periſhing Comforts of this mortal State; for my thirſt of Happineſs, I find, is greater than any Creature can either quench, or in a good degree aſſwage. Unite me to thy ſelf with inviolable Bands of holy Love, ſo ſhall my Soul be ſatisfied; for thou alone canſt anſwer all my Longings; and the whole World, without thee, is Trifle and Emptineſs, and

Nothing. Now to thee, O Blessed Jesu, do I fly for Refuge; Lord, I beseech thee, shelter one of thy most unworthy Servants under the Shadow of thy Wings for ever, and place me among those holy Seraphs, who are continually singing Hallelujahs to the Lamb which sitteth upon the Throne, which was, which is, and which is to come.

A Prayer for Purity of Heart, and heavenly Wisdom.

ESTABLISH me, *Lord, with thy free Spirit*, that being Psal. li. 2. strengthen'd in the inner Man, I may purge my Soul from all vain Anxiety, and banish idle Fears, and get over the Discouragements and distracting Troubles of the World. Let not the wild and impatient Desires of any thing here, though never so alluring, or seemingly valuable, perplex my Thoughts, and draw me off from thee: Give me Grace to consider my self,

ſelf, and all below, as things full of Vanity, and of very ſhort Continuance; for ſuch, indeed, are all things under the Sun, *Vexation of Spirit*, and *altogether lighter than Vanity it ſelf*. And he who conſtantly looks upon them as ſuch, is the truly, the only wiſe Man.

Impart to me then, O my God, I beſeech thee, that heavenly Wiſdom, which may diſpoſe me to ſeek thy Kingdom and thy Righteouſneſs; to ſell all for this one Pearl of great Price; and to eſteem my ſelf rich in no Treaſure but thee; to love and delight in thee alone; to take Satisfaction in all things elſe, in ſuch degrees, and in ſubordination to ſuch Purpoſes only, as thou haſt appointed; and ſo receive every Diſpenſation of Providence, with ſuch a Spirit and Temper as becomes my Duty, and may render it ſerviceable to the Ends for which thou ſenteſt it. Grant me ſuch Prudence and Conduct in all my Converſation, that I may decline and deſpiſe the Inſinuations of Flatterers, and meekly receive the Contradiction and Reproaches of

Gain-

Gainſayers and Slanderers; for this is Wiſdom indeed, when a Man is not carried about with every Blaſt of Air, but ſtops his Ears againſt the *Syrens* Charms; and reſolutely proceeds in a ſtrait ſteady Courſe of Virtue, in deſpite of all the ſubtilty of thoſe who labour to entice, or the malice of them who would terrifie and drive me from it. Grant me, O Lord, theſe ineſtimable Gifts, for the Honour of thy Son Jeſus Chriſt our Lord.

A Prayer for Succour in Trouble and Danger, at Sea, or elſewhere.

BLeſſed are all thy Saints, my God, and King, who have travelled over the tempeſtuous Sea of Mortality, and have at laſt made the deſir'd Port of Peace and Felicity; fearleſs of future Hazards, and full of perpetual Joy. (This Sea, thou, my Saviour, didſt condeſcend to try, and be toſt upon. O caſt a gracious Eye upon us, who are ſtill in our dangerous Voyage.)

Thou

Thou art poſſeſt of never-fading Glory, but do not, in the midſt of thy own Happineſs, forget thoſe who are beſet with vaſt variety of Miſeries. Thou haſt choſen us to thy ſelf, and what we are, and hope to be, is all thy Gift: Thou haſt promiſed to make us Immortal, with and by thy ſelf, and to beſtow upon us the everlaſting Felicity of thy Preſence: O remember and ſuccour us in our Diſtreſs, and think on them who lie expos'd to the rough Storms of Troubles and Temptations.

Thou art the beautiful Gate of Heaven, *the Door* at which the Sheep muſt enter; but we, alas! lie groveling here below, and *our Soul cleaveth to the Duſt*. Stretch forth thy Hand, and raiſe us up; ſtrengthen our Weakneſs, that we may fight valiantly in this ſpiritual War, who, of our ſelves, are not able to ſtand againſt the mighty Force that comes againſt us. Help us againſt our Enemy's Power; help us againſt our own Negligence and Cowardiſe; and defend John 10. 9.

defend us from the treachery of our own unfaithful Hearts. We are exceeding Frail, exceeding Weak and Deſpicable, Slaves to Intemperance and Luſt, and indiſpos'd to every vertuous Undertaking; and yet, helpleſs Wretches as we are, when liſted under thy Banner, and born up by thy Croſs, we are buoy'd up in Faith; and commit our ſelves boldly to to this *great and wide Sea, wherein are things creeping innumerable, both ſmall and great Beaſts; where is that Leviathan*, that Serpent, ready to devour; wherein are Rocks and Quick-ſands, and other Dangers without number, on which the careleſs and unbelieving run their Veſſel, and ſuffer Shipwrack daily.

Pſalm 104. 25, 26.

Intercede for me therefore, moſt gracious Saviour, that, by thy powerful Mediation and all-ſufficient Merits, I may be able to bring this Veſſel, and its Lading, ſafe to Shore, and be conducted to *the Haven where* every pious *Soul would be*, the Haven of Peace and Salvation, of uninterrupted Reſt,

and

and never ending Joy, through Jesus Christ our Lord. *Amen.*

A Prayer in time of Affliction.

LOok down, O Lord, with Pity and Compassion upon a most miserable Sinner, doing the things he ought not, and enduring those he hath most justly deserv'd; every Day multiplying his Offences, and smarting daily under thy correcting Rod for them. When I reflect upon my many and great Provocations, I cannot but confess my Sufferings light and gentle, in comparison to what I have incurr'd, and might expect. *Righteous art thou, O Lord; and Just are thy Judgments.* Yea, just and faithful is my God, and *there is no Iniquity in him.* Thou sendest Affliction, but thou sendest it upon Creatures and Sinners, and canst not therefore be charg'd with Injustice or Cruelty. For, what is the utmost we groan un-

Psal. 119. 137.

Psal. 92. 15.

under? How does this declare thy Power, in compariſon of that Almighty Inſtance of it, which commanded us into Being when we were not? How does this deſerve the imputation of Rigour, when ſet againſt that infinite Mercy, which, in wonderful pity, redeem'd and reſtor'd us to Happineſs and Life, when Sin had reduc'd us to a condition ſo loſt and deſperate, that even our Being was become a Curſe to us?

I am abundantly convinc'd, that the Events of this Life are not left to the raſh uncertain Hits of Blind Chance, but under the ſteady governance and wiſe diſpoſal of thy good Providence. I know thou loveſt and takeſt care of all thy Creatures, but more eſpecially thy faithful Servants, who repoſe all their Hope and Confidence in thy Mercy, and in this Confidence do chearfully commit themſelves, and all their Affairs to thee. In this Perſuaſion, I moſt humbly pray thee, that thou wouldſt deal with me, not according to my Sins, which have made me obnoxious

noxious to thy angry Juſtice; but after thy own great Mercy, which far exceeds not only mine, but the whole World's Offences. And may it pleaſe thee, when thou thinkeſt fit to ſcourge my outward Man, to ſtrengthen my inward with the Grace of Conſtancy, and unwearied Patience, that, even in the bittereſt anguiſh of my Soul, thy Goodneſs may ſtill be acknowledged moſt thankfully, and thy Praiſe at no time, depart out of my Mouth. Pity me, O Lord, and help me, according to what thou ſeeſt neceſſary for me, both in Body and Soul. Thou knoweſt all things, and canſt do all things, and liveſt for ever, and therefore wilt, I hope, conſider my Needs and Infirmities, and extend Mercy and Relief in thy own time, and thy own way, which is always ſure to be beſt, and moſt expedient for us.

A Confeſſion of God's Omnipotence and Majeſty.

O God, moſt high, three Perſons, but one Eſſence, the ſame Majeſty and Power, Lord God Almighty; the leaſt of all thy Servants, and meaneſt Member of thy Myſtical Body the Church, deſires to aſcribe to thee all Honour and Praiſe, the utmoſt that the little Knowledge and Power, with which thou haſt been pleaſed to endue him, is capable of. I have no Preſent but my ſelf to make, and that which is not in it ſelf worthy of thy Acceptance. I beg thou wilt be pleaſed to look upon it, not according to its own Value, but according to thy own rich Mercy, and that Sincerity, and Faith unfeigned, with which I do moſt joyfully conſecrate it to thy Service.

I believe in, and heartily pray to thee, great King of Heaven and Earth; I acknowledge Father, Son, and Holy Ghoſt; three Perſons, but one Eſſence, the True, the Almighty God,

of

of one Uncompounded, Incorporeal, Inviſible, Uncircumcribed Being; in whom there is nothing Higher or Lower, Greater or Leſſer, but Perfect and Equal all: Great without Quantity, Good without Quality, Eternal without Time, Life without Death, Strength without Weakneſs, Truth without Falſhood, Omnipreſent without Space, filling all Things and Places without Extenſion; paſſing every where without Motion, abiding every where without Confinement, communicating to all thy Creatures, without diminiſhing thy own Fulneſs; Governing all things without Labour, without Beginning, and yet giving Beginning to all; making all things Mutable, and yet Unchangeable thy ſelf; Infinite in Greatneſs, Unbounded in Power and Goodneſs, of Wiſdom incompreheſible, Wonderful in thy Counſels, Juſt in thy Judgments, Unſearchable in thy Thoughts, True in all thy Words, Holy in all thy Works, Abundant in Mercies, Long Suffering towards Sinners,

ners, Compaſſionate to all that repent: always the ſame without Mixture, or Defilement, Allay, or Accidents; Eternal, Immortal, Unchangeable; thy Will alters not, thy Juſtice is not byaſs'd, thy Mind is not diſturbed with Griefs, or Pleaſures, or Paſſions; with thee nothing is forgotten, nothing which was once loſt, called to remembrance again; but all things, paſt or future, are ever preſent to thy capacious Mind; whoſe Duration neither begun in Time, nor increaſes by length of Time, nor ſhall it ever end; but thou liveſt before, and in, and after all Ages. Thy Glory is Eternal, thy Power Supreme, thy Kingdom Everlaſting, and World without end. *Amen.*

A Devout Prayer to the Holy Jeſus.

MY Hope, my Chriſt, my God, Saviour and Lover of Men, thou Light and Way, thou Life and Health, thou Glory and Grace of all that Love and Serve thee; Look down from,

from the Throne of thy Majeſty, and in the midſt of Bliſs, remember the Injuries and Sufferings, the Scourges and the Croſs, the Wounds and Death, which thou endureſt, and think with Favour on thy Suppliant, for whoſe Sake thou waſt pleaſed to endure and do ſo much.

Thou art my living and true God; my holy Father, my gentle and kind Maſter, my great King, my good Shepherd, my only Teacher, my moſt ready and effectual Helper, my deareſt and moſt beautiful Spouſe, my true and living Bread, my everlaſting High Prieſt, my Guide to my own Country, my true Light, my right Way, my beſt Wiſdom, my holy Delight, my unſpotted Purity, my Reconciliation and Peace, my ſure Defence, my moſt deſirable Portion, my eternal Health, my unbounded Mercy, my invincible Patience, my unblemiſhed Sacrifice, my perfect Redemption, my aſſured Hope, my univerſal Charity, my Reſurrection from the Dead, my Everlaſting Life, my Joy and Beatifick Viſion

ſion for ever. Of thee I beg, that I may walk by thee, come to thee, reſt in thee, O thou *Way, thou Truth, thou Life; without which, no Man cometh to the Father.* Thou, even thou, art the Bleſſing my Soul wants, and moſt earneſtly deſires, my ſweeteſt, loveſt, only Lord.

O Brightneſs of thy Father's Glory; who from thy Throne, far above the Cherubins, ſeeſt all the Secrets of the great Deep; thou true, enlivening, unexhauſted Light, which Angels long to be illuminated with, and ſpend glad Ages in beholding. Spring forth into my Soul, and ſcatter the thick Darkneſs there, that the Brightneſs of thy Love may ſhine and ſhed it ſelf through every Corner of my benighted Heart. Give me thy ſelf, O God, give me thy Love in return; for that I love thee thou knoweſt; and if it be too little, I deſire to love thee more ardently. I cannot make ſuch exact reckoning of my Love, as to know how much I fall ſhort of that Affection which I ought to have, that ſo my every Action and

Deſire

Deſire might carry me to thy Embraces, fly to thy Arms, and never ceaſe the Purſuit of my Lord, till I be hid in the ſecret Place of thy Preſence. But tho' I cannot take a preciſe Meaſure of my Defects, and how much better I ought to be; yet this I know, and from my own Experience can declare, that all without, nay, all beſides thee, avails me nothing. All about, all within, is Deſolation and Miſery; whatever the fooliſh World calls Plenty, is nothing; and all but my God is Poverty, and the very Extremity of my Want.

For thou alone art that God, which cannot admit of either Diminution or Increaſe: to thee to live and be happy is the ſame thing, who art Happineſs it ſelf. But thy Creature, with whom theſe things may be ſeparated, and who may either not Live, or Live and be unhappy, ought to aſcribe the whole Benefit of both Life and Happineſs to thy ſole Gift and Favour. Hence it is that we ſtand in continual need of thee, but thou haſt none of us; for, if we have

have no Being at all, that would not leſſen in any Degree, that Happineſs, which is inſeparable from thy Being; nay, is indeed the very Being. It is therefore abſolutely neceſſary for us to cleave ſtedfaſtly to the Lord our God, that by thy continual Aſſiſtance, we may be enabled to live, *Soberly, Righteouſly, and Godly in this preſent World.* For this love of Fleſh and Frailty, cumbers and drags us down; but the Gifts of thy Spirit, are a happy Counterpoize to this heavy Clog. By theſe we feel the ſluggiſh Maſs warm'd and put into Motion: we riſe and mount upwards in Heart and Mind; *we ſing Songs of Degrees*, and inflamed with thy Divine Fire, burn with holy Zeal, and ſoar aloft ſucceſsfully.

Tit. 2. 12.

But whither is it, that theſe Flights would carry me? even to the *Peace of Jeruſalem*; according to that of the Pſalmiſt; *I was glad when they ſaid unto me, we will go into the Houſe of the Lord.* There hath his Goodneſs prepared a Place

Pſal. 122. 1.

Place for us, that the Summ of all our Wiſhes and Deſires, ſhould be to ſet up our Reſt there for ever. For in regard, we are *abſent from the Lord*, during the time of our ſojourning in this Tabernacle of the Body, *we have* (it is manifeſt) *no continuing City here, but are ſeeking one to come*; we lodge in a moveable Tent, and are Travellers and Strangers in a foreign Land, but we are free Denizens of Heaven; and our Home, and all our Privileges and Properties are there. I will therefore move under the Conduct of thy Grace; I will retire into the Cloſet of my Heart, and entertain my Soul with Songs of Love to thee, my King and my God; with tender Sighs and Groanings, which cannot be uttered, in the Houſe of my Pilgrimage, which the Contemplation of my Righteouſneſs ſhall ſoften, while it is made the Subject of my Joy and Praiſe.

2. Cor. 5. 6.

Heb. 13. 4

And can I think upon *Jeruſalem*, without ſtretching forward all the De-

ſires of my Soul to that Region of Bliſs? *Jeruſalem*, the Country, the common Mother of us all; and thee my God, that reigneſt there in Glory; the light of that holy City, the Father and Defender, the Governour and the Shepherd; the chaſte, but exquiſite Delights that abound there; the ſubſtantial Joy, and the unſpeakable Felicities united in thee, who art the True, the Supreme, the only Felicity of thy People. O let me not, I beſeech thee, turn back, or go out of the way, but proceed continually in my Affections, till thou at laſt bring my whole Spirit, and Soul, and Body, into the peaceful Manſions, where my Heart is already fixed: the firſt-fruits of the Spirit I already taſte, impart to me the whole Lump, and ſatiate my Soul with the Joys which I now anticipate. Collect my ſcatter'd Thoughts, and take off the Blemiſhes and Deformities of my preſent Frailties, till thou haſt wrought me up to a reſemblance of thy Beauty, and eſtabliſhed me for ever in the Glories of thy Bleſſed Preſence, O God of Mercy.

A Prayer to the Holy Ghoſt.

AND now, O Holy Spirit, Love of God, who proceedeſt from the Almighty Father and his moſt Bleſſed Son, powerful Advocate, and ſweeteſt Comforter; infuſe thy Grace, and deſcend plentifully into my Heart; lighten the dark Corners of this neglected Dwelling, and ſcatter there thy chearful Beams; dwell in that Soul which longs to be thy Temple, water that barren Soil, overgrown with Weeds and Briars, and loſt for want of cultivating, and make it fruitful with thy Dew from Heaven. Heal the lurking Diſtempers of my inward Man, ſtrike me through with the Dart of thy Love, and kindle holy Fires in my Breaſt, ſuch as may flame out in a Bright and Devout Zeal, actuate and enliven the heavy Maſs, burn up all the Droſs of Senſual Affections, and diffuſing themſelves thro' every part, poſſeſs, and purifie, and warm my whole Spirit, and Soul, and Body.

Make me *to drink of thy*
Pſal. 36. 8. *Spiritual Pleaſures, as out of a River*; and let their Heavenly Sweetneſs ſo correct my Palate, as to leave no Deſire, no reliſh from the groſs unhealthful Fulſomneſs of Worldly Delights. *Judge me, Lord, and de-*
Pſal. 43. 1. 143. 10. *fend my Cauſe againſt the ungodly People. Teach me to do the thing that pleaſeth thee, for thou art my God.* I believe, that in whomſoever thou dwelleſt, the Father and the Son do likewiſe come, and inhabit that Breaſt. And Oh! happy is that Breaſt, which is honoured with ſo Glorious, ſo Divine a Gueſt, in whoſe Company, the Father and the Son always come, and take up their Abode! O that it may pleaſe thee to come to me, thou kindeſt Comforter of mourning Souls, thou mighty Defence in Diſtreſſes, and ready Help in time of Need. O come, thou Purger of all inward Pollutions, and healer of all Spiritual Wounds and Diſeaſes. Come, thou Strength of the Feeble, and Raiſer of them that fall. Come, thou *putter*

ter down of the Proud, and *Teacher of the Meek and Humble*. Come thou, *Father of the Fatherleſs*, and juſt Avenger of deſolate *Widows*. Come, come, thou Life of the Poor, thou Star and Guide of them that ſail in this Tempeſtuous Sea of the World; thou only Haven of the Juſt and Shipwrackt. Come thou Glory, and Crown of the Living, and only Safeguard of the Dying. Come, Holy Spirit, in much Mercy come; make me fit to receive thee, and condeſcend to my Infirmities, that my Meanneſs may not be diſdained by thy Greatneſs, nor my Weakneſs by thy Strength: all which I beg for the ſake of Jeſus Chriſt my only Saviour, who in the unity of thee, O holy Spirit, liveth and reigneth with the Father, one God, World without end. *Amen*.

Luke 1. Pſal. 52. 25. 9. 68. 5.

To this Holy and Undivided Trinity, be Glory for ever and ever. *Amen*.

A Meditation on God's Love to Mankind; proper to be uſed on Good-Friday, *&c.*

O Bowels unmeaſurable! O Love ineſtimable! Thou deliverеſt up a Son to ranſom a Servant; an only, an entirely beloved Son, for a wicked and rebellious Servant. God was made Man, that undone Man might be reſcued from the Tyranny and Power of Devils. How infinitely kind was thy Son our Lord, how tender of Souls, whoſe Pity was content to ſtoop ſo low for our Salvation, ſo low, as not only to take our Nature of his Virgin Mother, but in it to ſhed the Blood he took, and endure the Scandal and Torture of the Croſs! Behold the merciful and gracious God, coming in Grace and Mercy, infinite from his own Divine Eſſence, and ſuch as no Being but God, who is Love and Goodneſs it ſelf, could be capable of; coming *to ſeek, and to ſave that which was loſt.* Behold the careful Shepherd looking for his Stray-Sheep, ſearch-

Luke 15. 4, 5, 6.

ſearching till he find it, and when he hath found it, carrying it back to the Fold upon his Shoulders with affectionate Joy.

O the Love! O the Mercy! Was ever any thing like this heard of? Who can, without amazement, think of Bowels ſo enlarged? Who can forbear admiring, adoring, exalting, with Tranſports of Joy, at the infinite Goodneſs of thee, my God, and the Love wherewith thou lovedſt us? *Thou ſentedſt thy own Son in the likeneſs of ſinful Fleſh, and for Sin didſt condemn Sin, that we might be made thy Righteouſneſs in him.* Rom. 8. 3. For, "This is the very Paſchal Lamb "without Blemiſh, and without Spot, "who by his Death hath deſtroyed "Death, and by his riſing to Life a-"gain, hath reſtored to us everlaſting "Life.

But what, alas! are we able to repay thee for ſuch wonderful Benefits, ſuch aſtoniſhing demonſtrations of thy Concern for us? What Praiſes, what Thankſgivings, are ſufficient? Tho'

thou ſhould'ſt impart to us all the Knowledge and Wiſdom, all the Activity and Power of Angels, which wait continually about thy Throne, and execute all thy Pleaſure, yet could we not be qualified for any Action worthy ſo vaſt a Favour: Tho' every Limb were a Tongue, yet could we not even thus ſound forth thy Praiſes as they deſerve; for even Angels themſelves are too weak to comprehend the Depth and Glories of this Myſtery, infinite as thy ſelf, and therefore ſuch as could only be effected, ſuch as can perfectly be known, by thy own Knowledge only, infinite as thy own Goodneſs. How have we deſerved, that thy Son, and our God, ſhould

Heb. 2. 16. *take upon him, not the Nature of Angels, but ſhould take the Seed of Abraham?* That he ſhould become like to us Mortals, in all things, *Sin only excepted:* That he ſhould honour this Mortality with the Glories of his Reſurrection, with a Crown of Immortality; that he ſhould exalt it far above all Heavens, above all the Troops of

of Angels, above Cherubim and Seraphim, and place it at thy own right Hand; that Angels ſhould praiſe, that Dominions ſhould adore, that all the Powers of Heaven ſhould fall down, and humble themſelves before thee, and caſt their Crowns at the Feet of this Man and God, in one Perſon, ſeated in Dignity ſo far above them all.

This Exaltation is my joyful Hope; this my firm and only Confidence. For even that Jeſus, in that glorious Lord, is a Part of every one of us; *We are of his Fleſh, his Blood, and his Bones.* Now, where a Part of me already reigns, there I believe my ſelf ſhall reign alſo; and in the Triumphs and Glories of his Fleſh, I plainly ſee and am aſſured of the Honours done to my own. Tho' I am a miſerable Sinner, yet the participation of this Grace will not ſuffer me to deſpond; and, if my own Vileneſs exclude me from this Bliſs, yet my Subſtance already admitted to it, opens a Paſſage for me thither too. For God is not, cannot be, ſo unnatu-

Epheſ. 5. 30.

ral, as to forget that Manhood, with which himſelf is cloathed, which he put on for my ſake, and which he will one Day receive to himſelf, for my unſpeakable Benefit.

No, no, our God is merciful and gracious, tender-hearted, and of great goodneſs. He loves his own Fleſh, his own Body, and his own Bowels; that Fleſh of ours, in which he roſe from the Dead, and aſcended into Heaven, and now does ſit in heavenly Places, cannot but love us, becauſe this, in effect, is but to love it ſelf: We have the privilege of our own Blood flowing in his Veins; we are his Body, and his Subſtance. He is our Head, from whence the Members are derived, to which they are inſeparably united; and of us alſo, is that Ordinance in the firſt Creation verified, that *he is the Bone of my Bones, and Fleſh of my Fleſh, and we two are no more two, but one Fleſh.* Now the Apoſtle tells us, and if he had not, even Nature it ſelf tells us, *That no Man*

Gen. 2. 23.

Man ever yet hated his own Fleſh, but loveth and cheriſheth it. And this Principle of Nature he hath juſtified the Application of to our own eternal Comfort, and moſt aſſured Hope, when he adds thoſe remarkable, thoſe moſt precious Words, *This is a great Myſtery, but I ſpeak concerning Chriſt and the Church.* Epheſ. 5. 29, 30, 31, 32.

A Meditation on the Excellencies of the Divine Eſſence.

HEaven and Earth, O Lord, are full of the Majeſty of thy Glory: Thou ſuſtaineſt all things, and yet feeleſt no Burthen; filleſt all, and art circumſcribed by none; always in Action, and yet always at reſt; ſeeking, and gathereſt, but wanteſt not; loveſt without Paſſion, art jealous without Pain; repenteſt without Remorſe, art angry without Commotion; altereſt thy Meaſures, but not thy Mind; recovereſt what thou hadſt never loſt; re-

rejoycing in Gain, and yet never Poor; expecting thy own with Uſury, and yet never Covetous; Bountiful, and paying to them to whom thou art not indebted, and placing thoſe good Actions to Account, which are thy due, that by a marvellous Condeſcenſion, thou mayeſt become thy faithful Servant's Debtor.

For, who hath any thing which is not thine? Thou payeſt, and oweſt not; thou remitteſt thy Dues, and loſeſt nothing. Thou art in every Place, and in each, entire: Thou art to be perceived, but not with Eyes of Fleſh; abſent from none, yet far from the Imaginations of the Ungodly; but ſtill not abſent even from them, for where thou art not by thy Grace, thou art preſent by thy Obſervation and Vengeance; we follow thee, and yet thou removeſt not; and what we purſue, we are not able to attain; for thou poſſeſſeſt, filleſt, comprehendeſt, and ſuſtaineſt all things by thy wonderful Preſence and Power.

Thou

Thou teacheſt the Hearts of the Faithful, without the help of articulate Sounds; art not extended with Space, nor changed by Time; nor nearer, or more diſtant, by Motion; but inhabiteſt the Light, to which no mortal Eye can approach, which none hath ſeen, or can ſee; always at reſt in thy ſelf, and yet travelling through the Univerſe, each part of it. Thou art ſo entirely one, as not to be divided; but art every where all in all.

A Prayer for Zeal, in the Service of God.

PArdon, O gracious Lord; Pardon and Pity, moſt tender Father, my wretched Ignorance, and manifold Imperfections; do not reject my Forwardneſs as raſh and over-bold, becauſe I, who am but a Servant, (O that I were but a good, and not a careleſs and unprofitable, and therefore a wicked and unworthy Servant) preſume to praiſe and adore the great and terrible God, and when

when I do ſo, feel not my Heart touched with that deep Contrition, nor my Eyes overflowing with Tears, nor my Soul humbled with that awful Reverence and godly Fear, which beſt becomes my Vileneſs and thy Majeſty. For ſure, if Angels themſelves fall down, and tremble before thee, it is but fit that ſo ſinful a Creature as I, ſhould approach thee with Dread and Sorrow; with ſad Apprehenſions of the Juſtice I have provoked to Anger, and conſtant Lamentations of my own Guilt and Unworthineſs; that I ſhould exceedingly fear and quake, and never come into thy Preſence, but with a pale dejected Countenance, with weeping Eyes, and ſhivering Limbs, this I am ſenſible I ought, and this I wiſh to do; but yet I do it not, becauſe I cannot do what I ſincerely wiſh I could; and wonder greatly, that I cannot bring my ſelf to do. But, who is able to do this, without the Aſſiſtance of thy Grace? For, as our Salvation it ſelf is entirely thy Gift, ſo every pious Diſpoſition, which tends

to

to qualifie us for it, is of thy great and free Mercy.

O wretched Man, whoſe Heart is ſo hard, ſo ſtupid, as not to be broken with the Terrors of the great God, when he appears before thee, and takes upon him to publiſh thy Praiſe! O flinty Creature, more impenetrable than the nether Mill-ſtone, whoſe Eyes do not melt even into Floods of Tears, when the leaſt of all the Servants expoſtulates with his Maſter, Man with God, the Creature with his Creator, Duſt and Aſhes with him who made me out of nothing! Behold, O Lord, I lay my ſelf open before thee, and do not ſpare to tell all the World, the mean and guilty Reflections, with which my Thoughts upbraid me when alone. I only beg, that thou, who art rich in Mercy, wilt impart to me out of thy Abundance, and from the Treaſures of thy Goodneſs; let me receive ſomething, which may be graciouſly accepted by thee, for we can only ſerve thee of thy own; and, if at any time thou art pleaſed with our Endeavours, thoſe

thoſe very Endeavours are of the Ability, which thou thy ſelf didſt firſt vouchſafe to give us.

Do thou therefore, from whom every good Gift cometh, ſtrike this Rock, that the Waters of holy Sorrow may flow out abundantly: And, when this ſinful Soul attempts to pay its Tribute of Praiſes and Thankſgiving, let it be done with that becoming mixture of Humility and Remorſe, of profound Reverence and inward Purity, and holy Joy; which they, who love thee perfectly, and praiſe thee worthily, feel their Hearts affected with; ſuch as may entitle me to all thoſe ſpiritual Comforts deſcribed in Scripture: When it is ſaid, *O taſte, and ſee how gracious the Lord is. Bleſſed is the Man that truſteth in him. Bleſſed is the People that can rejoice in thee. Bleſſed is the Man whoſe Strength is in thee, in whoſe Heart are thy Ways, who paſſing thro' the Valley of Weeping, make it a Well, and go from Strength to Strength, till they appear in Sion. And Bleſſed are the Pure in Heart, for they ſhall ſee God: And again,*

again, Bleſſed, Lord, are they that dwell in thy Houſe, they will be always praiſing thee. Theſe Bleſſings, O holy Lord, I beſeech thee to grant to the moſt unworthy of thy Servants, for the Merits of thy dear Son Jeſus Chriſt, our Lord. *Amen.*

PRAYERS

PRAYERS

For Particular

GRACES;

Out of

The Whole Duty of Man.

For the Fear of God.

O Glorious Majeſty, who only art High, and to be Feared, poſſeſs my Soul with a holy Awe and Reverence of thee, that I may give thee the Honour due to thy Name, and may bear ſuch a Reſpect to all things which relate to thee, that I may never profane any holy Thing, or ſacrilegiouſly invade what thou haſt ſet apart to thy ſelf.

ſelf. And, O Lord, ſince thou art a God that wilt not clear the Guilty, let the Dread of thy Juſtice make me tremble to provoke thee in any thing. O let me not miſplace my Fear, as to be afraid of a Man that ſhall die, and of the Son of Man who ſhall be made as Graſs, and forget the Lord my Maker; but repleniſh my Soul with that Fear of the Lord, which is the beginning of Wiſdom, which may be as a Bridle to all my brutiſh Appetites, and keep me in a conſtant conformity to thy holy Will. Hear me, O Lord, I beſeech, thee, and put this Fear in my Heart, that I may not depart from thee, but may with Fear and Trembling work out my own Salvation, through Jeſus Chriſt.

For Truſt on God.

O Almighty Lord, who never faileſt them that truſt on thee; give me Grace, I beſeech thee, in all my Difficulties and Diſtreſſes, to have recourſe

recourſe to thee, to reſt and depend on thee; thou ſhalt keep him, O Lord, in perfect Peace, whoſe Mind is ſtaid on thee. O let me always reſt on this firm Pillar, and never exchange it for the broken Reeds of worldly Succours; ſuffer not my Heart to be over-charged with the Cares of this Life, taking thought what I ſhall eat, or drink, or wherewithal I ſhall be cloathed; but grant, that having by honeſt Labour and Induſtry done my Part, I may chearfully commit my ſelf to thy Providence, caſting all my Care upon thee; and being careful for nothing but to be of the number of thoſe whom thou owneſt and careſt for, even ſuch as keep thy Teſtimonies, and think upon thy Commandments to do them; that ſeeking firſt thy Kingdom and the Righteouſneſs thereof, all theſe outward things may be added unto me, in ſuch a meaſure as thy Wiſdom knows beſt for me: Grant this, O Lord, for Jeſus Chriſt his ſake. *Amen.*

For Thankfulneſs.

O Moſt gracious and bountiful Lord, who filleſt all things living with Good, and expecteſt no other Return but Praiſe and Thankſgiving: Let me, O Lord, never defraud thee of that ſo eaſie Tribute, but let my Heart be ever filled with the Senſe, and my Mouth with the Acknowledgment of thy Mercies. It is a joyful and pleaſant thing to be thankful; O ſuffer me not, I beſeech thee, to loſe my Part in that Divine Pleaſure, but grant, that as I daily receive Bleſſings from thee, ſo I may daily, from an affectionate and devout Heart, offer up Thanks to thee; and grant, that not only my Lips, but my Life, may ſhew forth thy Praiſe, by conſecrating my ſelf to thy Service, and walking in Holineſs and Righteouſneſs before thee all the Days of my Life, through Jeſus Chriſt my Lord and bleſſed Saviour.

For

For Meekneſs.

O Bleſſed Jeſu, who waſt led as a Sheep to the Slaughter, let, I beſeech thee, that admirable Example of Meekneſs, quench in me all Sparks of Anger and Revenge; and work in me ſuch a Gentleneſs and Calmneſs of Spirit, as no Provocations may ever be able to diſturb. Lord, grant I may be ſo far from offering the leaſt Injury, that I may never return the greateſt, any otherwiſe than with Prayers and Kindneſs, that I, who have ſo many Talents to be forgiven by thee, may never exact Pence of my Brethren; but that putting on Bowels of Mercy, Meekneſs, Long-ſuffering, thy Peace may Rule in my Heart, and make it an acceptable Habitation to thee, who art the Prince of Peace; to whom with the Father, and the Holy Spirit, be all Honour and Glory for ever.

For

For Contentedneſs.

O Merciful God, thy Wiſdom is infinite to chuſe, and thy Love forward to diſpenſe good things to us; O let me always, fully and entirely, reſign my ſelf to thy Diſpoſals, have no Deſires of my own, but a perfect ſatisfaction in thy Choices for me; that ſo, in whatſoever Eſtate I am, I may be therein content. Lord, grant I may never look with Murmuring on my own Condition, nor with Envy on other Mens: And to that end, I beſeech thee, purge my Heart of all covetous Affections: O let me never yield up any corner of my Soul to Mammon; but give me ſuch a Contempt of theſe fading Riches, that whether they increaſe or decreaſe, I may never ſet my Heart upon them, but that all my care may be to be rich towards God, to lay up my Treaſure in Heaven, that I may ſo ſet my Affections on things above, that when Chriſt, who is my Life, ſhall appear, I may alſo appear with

with him in Glory. Grant this, O Lord, for the Merits of the ſame Jeſus Chriſt. *Amen.*

For Diligence.

O Lord, who haſt in thy Wiſdom, ordain'd that Man ſhould be born to Labour, ſuffer me not to reſiſt that Deſign of thine, by giving my ſelf up to Sloth and Idleneſs; but grant I may ſo employ my Time, and all other Talents thou haſt entruſted me with, that I may not fall under the Sentence of the ſlothful and wicked Servant. Lord, if it be thy Will, make me ſome way uſeful to others, that I may not live an unprofitable Part of Mankind; but however, O Lord, let me not be uſeleſs to my ſelf, but grant I may give all Diligence to make my Calling and Election ſure. My Soul is beſet with many and vigilant Adverſaries; O let me not fold my Hands to ſleep in the midſt of ſo great Dangers, but Watch and Pray, that I enter not into Temp-

Temptation; enduring Hardneſs as a good Soldier of Jeſus Chriſt; till at the laſt, from this State of Warfare; thou tranſlate me to the State of Triumph and Bliſs in thy Kingdom; through Jeſus Chriſt.

For Juſtice.

O Thou King of Righteouſneſs, who haſt commanded us to keep Judgment and to do Juſtice; be pleaſed, by thy Grace to cleanſe my Heart and Hands from all Fraud and Injuſtice, and give me a perfect Integrity and Uprightneſs in all my Dealings. O make me ever abhor to uſe my Power to oppreſs, or my Skill to deceive my Brother; and grant I may moſt ſtrictly obſerve that ſacred Rule, of doing as I would be done to, that I may not diſhonour my Chriſtian Profeſſion by an unjuſt and fraudulent Life; but in Simplicity and godly Sincerity, have my Converſation in the World; never ſeeking to heap up Treaſures in this Life;

but preferring a little with Righteouſneſs before great Revenues, without Right. Lord, make me exactly careful to render to every Man what, by any ſort of Obligation, becomes his due; that I may never break the Bond of any of thoſe Relations that thou haſt placed me in, but may ſo behave my ſelf towards all, that none may have any evil thing to ſay of me; that ſo, if it be poſſible, I may have Peace with all Men, or however, I may, by keeping Innocency, and taking heed to the thing that is right, have Peace at the laſt; even Peace with thee, through Jeſus Chriſt our Lord.

For Sincerity.

O Holy Lord, who requireſt Truth in the inward Parts, I humbly beſeech thee to purge me from all Hypocriſie and Inſincerity. The Heart, O Lord, is deceitful above all things, and my Heart is deceitful above all Hearts: O thou who ſearcheſt the Heart,

Heart and Reins, try me, and ſeek the Ground of my Heart, and ſuffer not any accurſed thing to lurk within me; but purifie me even with Fire, ſo thou conſume my Droſs: O Lord, I cannot deceive thee, but I may moſt eaſily deceive my ſelf. I beſeech thee, let me not reſt in any ſuch Deceit; but bring me to a ſight and hatred of my moſt hidden Corruptions, that I may not cheriſh any darling Luſt, but make an utter deſtruction of every *Amalekite*. O ſuffer me not to ſpeak Peace to my ſelf, when there is no Peace; but grant I may judge of my ſelf as thou judgeſt of me, that I may never be at Peace with my ſelf, till I am at perfect Peace with thee, and by Purity of Heart be qualified to ſee thee in thy Kingdom, through Jeſus Chriſt.

For Perſeverance.

O Eternal and Unchangeable Lord God, who art the ſame yeſter-

day, to day, and for ever; be thou pleaſed to communicate ſome ſmall Ray of that Excellence, ſome degree of that ſtability to me thy wretched Creature, who am light and unconſtant, turn'd about with every Blaſt; my Underſtanding is very deceivable, O eſtabliſh it in thy Truth; keep it from the Snares of ſeducing Spirits, that I may not be led away with the Error of the Wicked, and fall from my own Stedfaſtneſs: My Will alſo, O Lord, is irreſolute and wavering, and doth not cleave ſtedfaſtly unto God: My Goodneſs is but as the Morning Cloud, and as the early Dew it paſſeth away: O ſtrengthen and confirm me, and whatever good Work thou haſt wrought in me, be pleaſed to accompliſh and perform it until the Day of Chriſt. Lord, thou ſeeſt my Weakneſs, and thou knoweſt the Number and Strength of thoſe Temptations I have to ſtruggle with. O leave me not to my ſelf, but cover thou my Head in the Day of Battel, and in all ſpiritual Combats make me more

more than Conqueror, through him that loved me. O let no Terrors or Flatteries, either of the World, or my own Fleſh, ever draw me from my Obedience to thee; but grant that I may continue ſtedfaſt, unmoveable, always abounding in the Work of the Lord; and by patient continuing in Well-doing, ſeek, and at laſt obtain Glory, Honour, Immortality, and eternal Life, through Jeſus Chriſt our Lord.

OFFICES
FOR
Sick and Dying Perſons;
WITH
DEVOTIONS
Proper to be uſed
By Women with Child,
Before, at, and after their Delivery.

By Bp TAYLOR, Dr. STANHOPE,
and Bp PATRICK.

Lord, hear me when I cry unto thee; O!
ſave my Soul, for thy Mercy's ſake.

LONDON:
Printed for *C. Smith*, and *E. Curll*. 1707.

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OFFICES
FOR
Sick and Dying Persons, &c.

Of the State of Sickness.

Adam's Sin brought Death into the World, and Man did die the same day in which he sinned, according as God had threatned. But he who restored the Law of Nature, did also restore us to the Condition of Nature; which, being violated by the Introduction of Death, Christ then repaired, when he suffer'd and overcame Death for us; that is, he has taken away the unhappiness of Sickness, and the sting of Death, and the dishonours of the Grave, of Dissolution and Weakness, of Decay and Change; and has

turned them into Acts of Favour, into Inſtances of Comfort, and Opportunities of Virtue. Chriſt has now knit them into Roſaries and Coronets, he has put them into Promiſes and Rewards, he has made them part of the Portion of his Elect; they are Inſtruments and Earneſts, Securities and Paſſages to the greateſt perfection of Humane Nature, and the Divine Promiſes. So that it is poſſible for us now to be reconciled to Sickneſs; it came in by Sin, therefore it is cured, when it is turned into Virtue, and although it may have in it the uneaſineſs of Labour; yet it will not be uneaſy as Sin, or the reſtleſneſs of a diſcompoſed Conſcience.

Advantages of Sickneſs.

ONE of the great Felicities of Heaven, conſiſts in an immunity from Sin. Then we ſhall love God without mixtures of Malice, then we ſhall enjoy without Envy; our Paſſions ſhall be pure,

pure, our Charity without Fear, our Deſire without Luſt, our Poſſeſſions all our own; and all in the Inheritance of Jeſus, in the richeſt Soil of God's Eternal Kingdom. Now half of this Reaſon which makes Heaven ſo happy by being Innocent, is alſo in the ſtate of Sickneſs; making the Sorrows of old Age ſmooth, and the Groans of a ſick Heart apt to be joyned to the muſick of Angels; and tho' they ſound harſh to our untuned Ears, and diſcompoſed Organs, yet thoſe Accents muſt needs be in themſelves excellent, which God loves to hear, and eſteems them as Prayers, and arguments of Pity, inſtruments of Mercy and Grace, and preparatives to Glory. Sickneſs takes off the fancies of Vanity; it attempers the Spirit, it cures Hypocriſy, it tames the fumes of Pride; it is the School of Patience; and by taking us off from the briſker reliſhes of the World, it makes us with more guſt to taſte the things of the Spirit. Then the Fleſh ſits uneaſily, and dwells in Sorrow; and then the Spirit feels it

ſelf at eaſe, freed from the peſtilent Solicitations of thoſe Paſſions, which in Health were as buſy, and as reſtleſs Atoms in the Sun, always dancing, and always buſy, and never ſitting down, till a ſad Night of Grief and Uneaſineſs draws the Veil, and lets them die alone in ſecret diſhonour. Then the Spirit ſtoops into the Sobrieties of humble Thoughts, and feels Corruption chiding the forwardneſs of Fancy, and allaying the vapours of Conceit and factious Opinions. For Humility is the Soul's Grave, into which ſhe enters, not to die, but to meditate and interr ſome of its troubleſome Appendages. There ſhe ſees the Duſt, and feels the Diſhonour of the Body, and reads the Regiſter of all its ſad Adherences. There ſhe ſees her dangerous Follies, and huge Deceptions, and lays aſide all her remembrances of Applauſe, all her ignorant Confidences; and cares only to know Chriſt Jeſus, and him Crucified, with Heartineſs and Simplicity. Next to theſe, as the Soul is ſtill undreſſing, ſhe takes off the roughneſs

of

of her great and little Angers and Amoſities, and receives the Oil of Mercies and ſmooth Forgiveneſs, fair Interpretations and gentle Anſwers, deſigns of Reconcilement and Chriſtian Atonement in their Places. Sickneſs is in ſome Senſe eligible, becauſe it is the Opportunity and the proper Scene of exerciſing ſome Virtues: It is that Agony in which Men are tried for a Crown. Here they are called upon to exerciſe the Graces of Faith, Hope, and Charity, as well as that of Patience, which is a Grace produced from the mixtures of all theſe: And when God has given us the whole Stage of our Life to exerciſe all the active Virtues of Religion; it is neceſſary, in the ſtate of Virtues, that ſome Portion and Period of our Lives be aſſigned to paſſive Graces; for Chriſtian Fortitude, and for Reſignation and Conformity to the Divine Will. So that we may reckon Sickneſs among good things, as we reckon Rhubarb, and Aloes, Childbirth and Labour, Diſcipline and Obedience: Theſe are unpleaſant, and yet

Safe,

Safe, they are Troubles, in order to Bleſſings, Securities from Danger, and the hard Choices of a leſs and more tolerable Evil.

A Prayer to be uſed by a Sick Perſon.

O Almighty God, the Father of the Spirits of all Fleſh, whoſe never failing Providence ordereth all things both in Heaven and Earth: I deſire with the profoundeſt Humility, and Reverence, to proſtrate both Soul and Body before thee, begging that thou would'ſt give me Grace, to behold and admire thy Doings, in all thy Diſpenſations towards my ſelf and all Mankind. I acknowlege it thy Bounty that I ever was at all, and adore thy Mercy and long Suffering for preſerving me thus long in the Land of the Living. My many days and years of Health and Comfort were thy Gift, and the recoveries from former Sickneſſes, as well as the prevention of thoſe Dangers and Diſeaſes I never felt, are owing to thee alone,

alone: Man doth not live by Bread and Care, nor is reliev'd by Medicines only, but by the Word and Bleſſing, which proceedeth out of the Mouth of God. Grant me, I beſeech thee, a ſtrong and due Senſe of my entire Dependance upon thee, and Grace to improve under, and behave my ſelf in Conformity to that Perſuaſion. That whether the means us'd for my Eaſe and Relief ſucceed, I may aſcribe all the Glory and Thanks to thee alone; or whether thou thinkeſt fit to deny them their intended Effects, I may humble my ſelf under thy mighty Hand, and remember that thou, Lord, haſt done it. Inſpire me, I beſeech thee, with that true and Heavenly Wiſdom, which may help me to diſcern aright the Reaſons, and enable me to anſwer the Ends of this Correction, and all other thy Dealings with me, that I may hear the Rod, and who hath appointed it, and in all Conditions, ſubmit my ſelf entirely to thy good Pleaſure, and glorifie God in the day of Viſitation; that ſo this weakneſs

neſs of my Body may tend to the ſtrengthning of my Virtues, and the health of my Soul, through the Merits of him, who redeem'd them both at the price of his own Blood, even thy Son, and our ever Bleſſed Saviour, Jeſus Chriſt our Lord. *Amen.*

Another.

O Moſt Merciful God, who, according to the multitude of thy Mercies, doſt ſo put away the Sins of thoſe who truly repent, that thou remembreſt them no more; grant me, I beſeech thee, true repentance, and thy holy Spirit; and then open thine Eye of Mercy, upon my Languiſhing Condition, and give me the Comfort of Pardon and Forgiveneſs. Renew in me, moſt loving Father, whatſoever hath been decayed by the Fraud and Malice of the Devil, or by my own carnal Will and Frailneſs. Perſerve and continue me in the Unity of thy Church; guard me by thy Power from all

all aſſaults of the Tempter, and ſuffer him not to take Advantage of my Weakneſſes. Conſider, I beſeech thee, my Contrition, accept my Tears, hear my own and others Prayers in my behalf, and aſſwage my Pains, as ſhall ſeem to thee moſt expedient for me. In thy Mercy, O Lord, I put my full Truſt; in thy Mercy alone, and in the Merits and Sufferings of my Crucified Saviour; impute not, O Lord, unto me my former Sins, but ſtrengthen me with thy Bleſſed Spirit; and whenever thou art pleaſed to take me hence, take me unto thy Favour, through the Merits of thy dearly beloved Son, Jeſuſt Chriſt our Lord. *Amen.*

Another for Reliance on the Mercy of God.

O Moſt Glorious Lord God, Terrible in thy Judgments, and Wonderful in all thy Dealings towards the Children of Men. Poſſeſs my Soul, I beſeech thee, with awful and becoming

ming Apprehenſions of thy Majeſty. Give me a ſerious Senſe and Sorrow, for ever having hardned my Heart from thy Fear, and provok'd that Vengeance, which can conſume me in a Moment. Lord, convince me whom I ought to dread, and let me never, for the gratifying any ſinful Inclination, forget any more the Lord my Maker; and incur the Diſpleaſure of him, who is able to caſt both Soul and Body into Hell. And as I implore thy Grace, that this Conſideration of thy Power may be an effectual Check to all my unruly Appetites; ſo, I beſeech thee, let it be my Stay and Confidence in all Dangers and Diſtreſſes; that forſaking the broken Reeds of all Worldly Succours, I may put my whole Truſt in thy Mercy; and evermore ſerving thee, in Holineſs and Pureneſs of Living, may even in Death it ſelf be more than Conquerour, even in that joyful Day, when all Enemies ſhall be deſtroyed, and the Children ſhall come forth from the dark Priſons of the Grave, and ſhine like Suns in the Kingdom

dom of thee their Father. Grant this, thou Rock of my Soul, for thy dear Son Jeſus Chriſt's ſake. *Amen.*

Another of Reſignation to the Divine Will.

HEar me, Almighty and moſt merciful God and Saviour, extend thy accuſtomed Goodneſs to me thy poor Servant, now caſt upon this Bed of Languiſhing, and grieved with Sickneſs: Sanctifie, I beſeech thee, this thy Fatherly Correction to me, and grant that I may receive it with all the patience and ſubmiſſion of a dutiful Child. I deſire to acknowledge and adore thy Divine Wiſdom and Goodneſs in every Diſpenſation of Providence toward me; and only beg, that thou wouldſt keep me ſafe under all, and then uſe what Methods thou pleaſeſt of bringing me to thy ſelf. Manifeſt thy Strength in my Weakneſs, make even my feeble Condition an Inſtrument of thy Glory; and the more my outward Man decayeth, ſtrengthen me,

me, I beſeech thee, ſo much the more continually with thy Grace, and Holy Spirit, in the inner Man. Let the Senſe of my Weakneſs add Strength to my Faith, and Serioufneſs to my Repentance. That, if it be thy good Pleaſure to reſtore me to my former Health, I may lead the reſidue of my Life in thy Fear, and to thy Glory; or elſe grant me ſo to take thy Viſitation, that after this painful Life ended, I may dwell with thee in Life everlaſting. For this, O Lord, is the chief, the moſt earneſt Deſire of my Soul; that whether I live, I may live unto the Lord; or whether I die, I may die unto the Lord; ſo that living or dying I may be thine, thro' Jeſus Chriſt, my dear and only Saviour. *Amen.*

A Thankſgiving for Recovery from a Fit of Sickneſs.

O Moſt mighty God and merciful Father, wonderful in thy Doings, and gracious in all thy Diſpenſations toward

toward the Children of Men; I, thy unworthy Servant, proſtrate my ſelf before thee, with all the fervent Affections of a grateful Breaſt, acknowledging it thy Goodneſs that I am not long ago conſumed. *Thou, Lord, haſt chaſtened and corrected me, but thou haſt not given me over unto Death.* Bleſſed therefore be that Divine Wiſdom, which ſaw this late Affliction ſeaſonable, and would not ſuffer me to periſh in my Folly, for want of ſuch neceſſary Warning. Bleſſed be that tender Compaſſion, which in the midſt of Wrath remembred Mercy; which made all my Bed in my Sickneſs; which paſſed by my Impatience, and many Infirmities; and inclined a willing Ear to the wandring and diſcompos'd Supplications of a poor feeble Wretch, when he cried unto thee in his extreme Anguiſh and Diſtreſs. Bleſſed be the powerful Influences of that Grace, which diſpos'd my Heart to Conſideration and Repentance. But, above all, bleſſed for ever be that Power and Goodneſs, which, by ſparing me when I had deſerved

deſerved to be utterly cut off, hath given me opportunity to make good thoſe holy Reſolutions which thy Grace inſpir'd, when I was in trouble. Lord, let this Goodneſs of thine, and my own ſerious Purpoſes of Amendment, never ſlip out of my Mind; but preſerve in me a conſtant tender ſenſe of the indiſpenſible Obligations I lie under to better Obedience, make me every Day more and more zealous in promoting thy Glory, and the Good of my Brethren: As a Perſon ſav'd from Deſtruction, for this very end, that the remainder of my Life ſhould be employ'd in the Service of my gracious Deliverer: In this ſenſe, O my God, I humbly offer and preſent unto thee this Soul and Body, reſcued from Hell and the Grave; beſeeching thee to keep them thine for ever. O let not the Return of my Health produce a Relapſe into my former Sins; but become an Inſtrument of thy greater Honour, of my own ſtricter and more ſtedfaſt Virtue here, and my more exquiſite Happineſs hereafter. O! that the Talents

lents of Time and Ability to do Good, which have been heretofore ſo wretchedly neglected, may (now they are afreſh committed to my Truſt) be for the time to come ſo faithfully improv'd, that the ſhining Graces of an exemplary Converſation may hold ſome proportion with the Bleſſings I have been ſo particularly favour'd withal. Let theſe excite, not me only, but others alſo, by my Example, to love thee more fervently, to ſerve thee more chearfully, to truſt in thee more aſſuredly: In thee, O Lord, who *ſheweſt us thy Goodneſs ſo plenteouſly*, and *daily poureſt thy Benefits upon us*: In thee, who *never faileſt or forſakeſt them that ſeek thee*: In thee, whoſe *Mercies are ſweet*, whoſe *Loving-kindneſs is better than Life it ſelf*, whoſe *Service is perfect* Freedom, and *in keeping whoſe Commandments there is exceeding great Reward*. To this end, ſanctifie I beſeech thee, all the Methods of thy Providence to the Salvation of my immortal Soul; and eſpecially, let not

Pſal. 68. 19. 9. 10. 67. 4. 19. 11.

not thy abuſed Mercies ever riſe up in Judgment againſt me. O! may my paſt Sufferings work in me great Humility and godly Fear; that from them I may confirm my ſelf in Faith and Patience, and an entire reſignation to thy Will and wiſer Choices for me. Bring back frequently to my remembrance the Promiſes and Supplications poured out in the Bitterneſs of my Soul, that thoſe ſucceſsful Addreſſes to the Throne of Grace, may ſtir me up effectually to the paying what I then ſo ſolemnly vow'd.

Pſal. 104.33. *Open thou my Lips, O Lord, that my Mouth may declare thy Mercy and Truth as long as I live, and praiſe my God while I have any Being.*

And foraſmuch as this Recovery is only the lengthning out a little that Span of Life, which muſt ſhortly have an end, ſuffer me not, I pray thee, to forget, that I am a Stranger upon Earth; but help me ſo to diſengage my Heart from theſe things here below, (which, my own late Experience hath taught me *cannot profit in the Day of*

of Wrath, that my Hopes and Affections may be unalterably fix'd upon thoſe better and eternal *Treaſures*, which *thou haſt prepared for them that love thee*. Let the Thoughts and certain expectation of Death and Judgment, be ſo conſtantly, ſo powerfully preſent to my Soul, that in *what hour ſoever my Lord ſhall come*, I may be found ready to meet him, and to *go in with him to the Marriage*. Even ſo, Bleſſed Jeſu, grant me in ſuch manner to *paſs thro' things temporal*, *that I finally loſe not the things eternal*; but that I may uſe and improve thy Grace here, till Grace at laſt be ſwallowed up in Glory, and I tranſlated to my Maſter's Joy. All which I beg for thy own Merit's ſake, my only Mediator and Redeemer: To whom, with the Father, and Holy Spirit, be aſcribed, as is moſt due, from me and every Creature, all Honour and Glory, Dominion and Power, Thankſgiving and Praiſe, and humble Adoration, henceforth and for evermore. *Amen.*

Acts of REPENTANCE.

LET us ſearch and try our Ways, and turn again to the Lord. Let us lift up our Hearts with our Hands, unto God in the Heavens. We have tranſgreſſed and rebelled, and thou haſt not pardoned. O cover not thy ſelf with a Cloud, but let our Prayer paſs through!

I have ſinned, What ſhall I do to thee, O thou Preſerver of Men? Why haſt thou ſet me as a Mark againſt thee, ſo that I am a Burden to my ſelf? And why doſt thou not pardon my Tranſgreſſion? and take away my Iniquity? For now ſhall I ſleep in the Duſt; and thou ſhalt ſeek me in the Morning, but I ſhall not be.

The Lord is righteous, for I have rebelled againſt his Commandments: Behold, O Lord, I am in Diſtreſs, my Bowels are troubled, my Heart is turned within me; for I have grievouſly

vouſly rebelled. Thou O Lord remaineſt for ever; thy Throne from Generation to Generation. Wherefore doſt thou forget us for ever, and forſake us ſo long time? Turn thou us unto thee, O Lord, and ſo ſhall we be turned; renew our Days, as of Old. O reject me not utterly, and be not exceeding wrath againſt thy Servant.

O remember not the Sins of my Youth; but according to thy Mercy think upon me, O Lord, for thy Goodneſs: For I am poor and needy, and my Heart is wounded within me: I am gone like the Shadow that declineth; I am toſſed up and down, like the Locuſt.

Enter not into Judgment with thy Servant, O Lord; for in thy ſight ſhall no Man living be juſtified. Teach me to do the thing that pleaſeth thee, for thou art my God; let thy loving Spirit lead me forth into the Land of Righteouſneſs. I will behave myſelf wiſely, in a perfect Way: O when

wilt thou come unto me? I will walk in thine Houſe with a perfect Heart. I will ſet no wicked thing before my Eyes. I hate the work of them that turn aſide, it ſhall not cleave to me. Hide thy Face from my Sins, and blot out all my Iniquities. Create in me a clean Heart, O God, and renew a right Spirit within me. The Sacrifice of God is a troubled Spirit; a broken and a contrite Heart, O God, thou wilt not deſpiſe.

Acts of Faith.

LORD! Whither ſhall I go? Thou haſt the Words of Eternal Life; Lord, I believe what thou in Mercy haſt revealed unto me, help thou my Unbelief. If God be for us, who can be againſt us? He that ſpared not his own Son, but deliver'd him up for us all, how ſhall he not with him give us all things? Who ſhall lay any thing to the charge of God's Elect? It is God that juſtifieth, who is he that con-

condemns? It is Chriſt that died, yea rather that is riſen again; who ſitteth at the right hand of God, making Interceſſion for us.

If any Man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous; and he is the Propitiation for our Sins. This is a faithful Saying, and worthy of all acceptation, That Jeſus Chriſt came into the World to ſave Sinners. I am bound to give thanks unto God always, becauſe God hath, from the beginning, choſen me to Salvation, through Sanctification of the Spirit, and Belief of the Truth, whereunto he called me by the Goſpel, to the obtaining of the Glory of the Lord Jeſus Chriſt. Now the Lord direct my Heart into the Love of God, and into the patient Waiting for Chriſt.

There is no Name under Heaven whereby we can be ſaved, but only the Name of the Lord Jeſus. God forbid that I ſhould glory, ſave in the Groſs of Jeſus Chriſt. I deſire to know

nothing but Jeſus Chriſt, and him crucified. For to me to live is Chriſt, and to dye is Gain. O Bleſſed Mediator, I believe that thou art the Son of God, the Saviour of the World, the Reſurrection and the Life: He that believes in thee, tho' he were dead, yet ſhall he live.

O Death! where is thy Sting? O Grave! where is thy Victory? The Sting of Death is Sin, and the Strength of Sin is the Law. But Thanks be to God, who gives us the Victory, thro' our Lord Jeſus Chriſt. Lord, make make me ſtedfaſt and unmoveable, always abounding in the Work of the Lord; for I know that my Labour ſhall not be in vain in the Lord.

Acts of Patience.

I Will ſeek unto God, unto God will I commit my Cauſe; who does great things and unſearchable; mar-

marvellous things without number: To ſet up on high thoſe that are low; that they who mourn, may be exalted to Safety. Behold, happy is the Man whom God correcteth; therefore deſpiſe not thou the Chaſtening of the Almighty.

He maketh ſore, and bindeth up; he woundeth, and his hands make whole. He ſhall deliver thee in ſix Troubles, yea, in ſeven there ſhall no Evil touch touch thee. In the time of Trouble he ſhall hide me in his Pavilion, in the Secret of his Tabernacle ſhall he hide me; he ſhall ſet me up upon a Rock. Yea, tho' I walk thro' the Valley of the Shadow of Death, I will fear no Evil; for thou art with me; thy Rod, and thy Staff comfort me.

The Lord looketh down from the height of his Sanctuary; to hear the Groaning of his Priſoners, to looſe thoſe that are appointed to Death. It is good that a Man ſhould hope, and wait quietly for the Salvation of the

Lord. Shall we receive Good at the hand of God; and ſhall we we not receive Evil? 'Tis the Lord's Mercy that we are not conſumed, becauſe his Compaſſions fail not; they are new every Morning, great is thy Faithfulneſs. The Lord is my Portion, therefore will I hope in him.

Will the Lord caſt me off for ever? And will he be favourable no more? Is his Mercy clean gone for ever? Does his Promiſe fail for evermore? Has God forgotten to be gracious? And ſhut up his Compaſſion is Diſpleaſure? --- Surely God is faithful, who will not ſuffer me to be tempted above what I am able; but will, with the Temptation, make a way to eſcape, that I may be able to bear it.

Wherefore does a living Man complain? A Man for the Puniſhment of his Sins? Oh! that thou would'ſt hide me in the Grave of Jeſus! That thou would'ſt keep me ſecret, until thy Wrath be paſt! -- It is the Lord, let him do what ſeemeth him good.

A Prayer for Repentance.

O Thou Great Judge of all the World; thou loveſt not that a Sinner ſhould periſh, but delighteſt in our Converſion and Salvation, and haſt, in our Lord Jeſus Chriſt, eſtabliſh'd the Covenant of Repentance, and promiſed Pardon to all them that confeſs their Sins, and forſake them: O my God, I remember that I did ſin with Greedineſs and Paſſion, and eager Deſires; but now I heartily renounce all Affection to Sin, and would not buy my Health, nor redeem my Life, with acting againſt the Laws of my Maker; but would rather dye, than offend thee. Let my Heart be as a River of Waters, and my Head a Fountain of Tears: Let every Sigh be the Expreſſion of Repentance, and every Groan an Accent of Spiritual Life, and every Stroke of my Diſeaſe a Puniſhment of my Sin, and an Inſtrument of Pardon. Support me with thy Graces, ſtrengthen me with thy Spirit; and

having ſoftened my Heart with the Fire of thy Love, and with the Dew of Heaven, with Penitential Showers; bring me to the Land of Innocence and Pleaſure, where I ſhall ſin no more, and grieve no more; thro' Jeſus Chriſt, who is our Hope, the Reſurrection of the Dead, the Juſtifier of Sinners, and the Glory of all Faithful Souls. *Amen.*

A Prayer for Faith.

O Holy and Eternal Jeſus, who did'ſt dye for Me and for all Mankind, aboliſhing our Sin, reconciling us to God, adopting us into the Portion of thy Heritage, and eſtabliſhing with us a Covenant of Faith and Obedience; making our Souls to rely upon Spiritual Strengths, by the Supports of a Holy Belief, and the Expectation of great Promiſes, and the Infallible Truths of God: O let me for ever dwell upon this Rock, leaning upon thy Arm, believing thy Word,

Word, truſting in thy Promiſes, waiting for thy Mercies, and doing thy Commandments: That the Devil may not prevail upon me, nor my own Weakneſſes abuſe or unſettle my Perſuaſions, nor my Sins diſcompoſe my juſt Confidence in thee, and thy Eternal Mercies. Let me always be thy Servant and thy Diſciple, and dye in the Communion of thy Church. Lord, I renounce whatſoever is againſt thy Truth; and if ſecretly I have, or do believe any falſe Propoſition, I do it in the Simplicity of my Heart, and great Weakneſs; and if I could diſcover it, I would daſh it to pieces by a ſolemn diſclaiming it: For thou art *The Way, the Truth, and the Life*; and I know that whatſoever thou haſt declared, That is the Truth of God; and I do firmly adhere to the Religion thou haſt taught, and glory in nothing ſo much, as that I am a Chriſtian. O my God, tho' I dye, yet will I put my Truſt in thee. In thee, O Lord have I truſted; let me never be confounded. *Amen.*

A Prayer for Patience.

MOſt merciful and gracious Father, who, in the Redemption of loſt Mankind, by the Paſſion of thy moſt holy Son, haſt eſtabliſh'd a Covenant of Sufferings, I bleſs and magnifie thy Name that thou haſt adopted me into the inheritance of Sons. Lord, my Spirit is willing, but my Fleſh is weak; I humbly beg of thee therefore, that I may now rejoice in this thy Diſpenſation and Effect of Providence. I know, and am perſuaded, that thou art then as gracious, when thou ſmiteſt us for Amendment and Trial, as when thou relieveſt our wearied Bodies in compliance with our Infirmity. I rejoice, O Lord, in thy myſterious Mercy, who, by Sufferings, haſt turned our Miſeries into Advantages unſpeakable: For ſo thou makeſt us like to thy Son, and giveſt us a Gift that the Angels never did receive; for they cannot die, in conformity to, and imitation of their Lord and ours; but, bleſ-

ſed

ſed be thy Name, we can, and dear-eſt Lord, let it be ſo. Thou, who art the God of Patience and Conſolation, ſtrengthen me in the inner man, that I may bear the Yoke and Burthen of the Lord without Murmuring. Lord, ſanctifie this my Sickneſs; pity, ſtrengthen and deliver me. O let me never charge God fooliſhly, nor offend thee by an uneaſie Spirit, nor weaken the Hands and Hearts of thoſe who charitably miniſter to my Needs; but let me paſs thro' the Valley of Tears, and the Valley of the Shadow of Death, with Safety and Peace, with a meek Spirit, and a ſenſe of the Divine Mercies; and grant, that by the Mercies and Interceſſion of the Holy Jeſus, and the Conduct of thy Bleſſed Spirit, and the Miniſtry of Angels, I may enter into thoſe Manſions, where holy Souls reſt, and weep no more. Hear me, gracious Father, through the Merits of our merciful High-Prieſt, who once ſuffered for me, and for ever intercedes for me at thy right Hand. *Amen.*

A Prayer to be uſed at taking Phyſick.

O Moſt Bleſſed and Eternal Jeſus, who art the great Phyſician of our Souls, and the Sun of Righteouſneſs ariſing with Healing in thy Wings, to thee is given, by thy heavenly Father, the Government of all the World, and thou diſpoſeſt every great and little Accident to thy Father's Honour, and to the comfort of them that love and ſerve thee: Be pleaſed to bleſs the Miniſtry of thy Servant, in order to my Eaſe and Health; direct his Judgment, proſper the Medicines, and diſpoſe the Chances of my Sickneſs fortunately, that I may feel the Bleſſing and Loving-kindneſs of the Lord, in the eaſe of my Pain, and reſtitution of my Health; that I, being reſtored to the Society of the Living, and to thy ſolemn Aſſemblies, may praiſe thee and thy Goodneſs ſecretly among the Faithful, and in the Congregation of thy redeemed Ones, here in the outer Courts of the Lord, and hereafter in thy eternal Temple for ever and ever. *Amen.* *An-*

An Act of Holy Reſolution of Amendment of Life, in caſe of Recovery.

O Moſt juſt and merciful Lord God, who haſt ſent evil Diſeaſes, Sorrow and Fear, Trouble and Diſquiet, Briars and Thorns, into the World, and planted them in our Houſes, and round about our Dwellings, to keep Sin from our Souls, or to drive it thence: I humbly beg of thee, that this my Sickneſs may ſerve the Ends of thy Spirit, and be a Meſſenger of ſpiritual Life, and an Inſtrument of reducing me to more religious and ſober Courſes. I know, O Lord, that I am unready and unprepared in my Accounts, having thrown away great portions of my Time in Vanity, and ſet my ſelf hugely back in the Accounts of Eternity; and I had need live my Life over again, to live it better; but thy Counſels are in the great Deep; and I know not what thou wilt determine of me. If I die, I throw my ſelf into the Arms of the Holy Jeſus, whom I love

I love above all things; and if I perish, I know I have deserved it: But thou wilt not reject him that loves thee: If then thou in Mercy art pleased that I should recover, I will live by thy Grace, and help to do the Work of God, and passionately pursue my Interest of Heaven, and serve thee in the Labour of Love, with the Charities of a holy Zeal, and the Diligence of a firm and humble Obedience. Lord, I will dwell in thy Temple, and in thy Service: Religion shall be my Employment, and Alms my Recreation, and Patience my Rest; and to do thy Will, shall be my Meat and Drink; to live shall be Christ, and then to die shall be Gain. O spare me a little, that I may recover my Strength, before I go hence, and be no more seen.

Thy Will be done in Earth, as it is in Heaven.

Then

Then may the Standers-by Pray:

ALmighty God, Father of Mercies, the God of Peace and Conſolation, of Reſt and Pardon, we thy Servants, tho' unworthy to pray to thee, yet, in Duty to thee, and Charity to our Brother, humbly beg Mercy of thee, for him, to deſcend upon his Body and his Soul. One Sinner, O Lord, for another; the Miſerable for the Afflicted; the Poor for him that is in Need: But thou giveſt thy Graces and thy Favours by the meaſures of thy own Mercies, and in proportion to our Neceſſities. We humbly come to thee in the Name of Jeſus, for the Merit of our Saviour, and the Mercies of our God, praying thee to pardon the Sins of this thy Servant, and to put them all upon the Accounts of the Croſs, and to bury them in the Grave of Jeſus, that they may never riſe up in Judgment againſt thy Servant, nor bring him to Shame and Confuſion of Face in the Day of final Enquiry and Sentence. *Amen.* Give

Give thy Servant Patience in his Sorrows, Comfort in this his Sickneſs, and reſtore him to Health, if it ſeem good to thee, in order to thy great Ends, and his greateſt Intereſt. And however thou ſhalt determine concerning him in this Affair, yet make his Repentance perfect, and his Paſſage ſafe, his Faith ſtrong, and his Hope modeſt and confident; that when thou ſhalt call his Soul from the Priſon of the Body, it may enter into the Securities and Reſt of the Sons of God, and into the Cuſtody of Jeſus. *Amen.*

Thou, O Lord, knoweſt all the Neceſſities and all the Infirmities of thy Servant; fortifie his Spirit with celeſtial Joys and perfect Reſignation, take from him all degrees of inordinate or inſecure Affections to this World, and enlarge his Heart with Deſires of being with thee, and of freedom from Sins, and fruition of God.

Lord,

Lord, let not any Pain or Paſſion diſcompoſe the Order and Decency of his Thoughts and Duty; and do thou provide him a way of Eſcape, even by the Mercies of a longer and more holy Life, or by the Mercies of a bleſſed Death: Even as it pleaſes thee, O Lord, ſo be it.

Let the Tenderneſs of his Conſcience, and the Spirit of God, call to mind his Sins, that they may be confeſs'd and repented of; becauſe thou haſt promiſed, that if we confeſs our Sins, we ſhall have Mercy. Let thy mighty Grace draw out from his Soul every Root of Bitterneſs, leſt the Remains of the Old Man be accurſed with the Reſerves of thy Wrath: But in the Union of the Holy Jeſus, and in the Charities of God, and of the World, and the Communion of all the Saints, let his Soul be preſented to thee blameleſs, entirely pardoned, and throughly waſhed, through Jeſus Chriſt our dear Redeemer. *Amen.*

If

If there appears ſmall Hope of Recovery, then they may add:

WHen, in unſpeakable Glory, thou doſt come dreadfully to judge the whole World, vouchſafe, O gracious Redeemer, that this thy Servant may, in the Clouds, meet thee chearfully. They who have been dead from the beginning, with terrible and fearful Trembling ſtand at thy Tribunal, waiting thy juſt Sentence, O bleſſed Saviour Jeſus. None ſhall there avoid thy formidable and moſt righteous Judgment. All Kings and Princes, with Servants, ſtand together, and and hear the dreadful Voice of the Judge, condemning the People which have ſinned into Hell. From which ſad Sentence, O Chriſt, deliver thy Servant. *Amen.*

This to be uſed by the Dying Perſon.

O Almighty Lord, Father of Mercies, and God of all Comfort; I flee

I flee unto thee for Succour in this my great Extremity; moſt humbly beſeeching thee, to ſupport and ſtrengthen me in the laſt Conflict of my Life. Deliver me from the Snares and Terrors of the Wicked One. Suſtain my Agonies with the peaceful Comforts of a quiet and good Conſcience, and of perfect Reconciliation with thee my God. Lord, as thou bringeſt me nearer to thy ſelf, ſo let my Love and my Deſires of thee be ſtronger. And, O that it might pleaſe thee, in thy abundant Mercy, to afford me ſome foretaſte of future Bliſs; that I may triumph even in Death it ſelf. But if in this I know not what I ask, yet at leaſt ſuffer not my Faith to be ſhaken, nor thy Loving Kindneſs to fail; and however thou dealeſt with this corruptible Body, let my Soul, I implore thee, be precious in thy ſight; waſh'd in the Blood of the immaculate Lamb of God, that all its Pollutions being purged and done away; it may be preſented pure and without ſpot before thee, and be received into thy everlaſting Kingdom, thro'

thro' the Merits and Mediation of Jeſus Chriſt, thy only Son, our Lord and Saviour. *Amen.*

To which may be added, if he be capable.

ALL Glory be to thee, O Lord, that thou haſt conſider'd my low Eſtate, and haſt not ſhut me up in the Hands of my Enemies, nor made my Foes to rejoice over me: And now let thy right hand protect me, and let thy Mercy come upon me; for my Soul is in Trouble and Anguiſh, becauſe of its departure from the Body. O let not the Aſſemblies of its wicked and cruel Enemies meet it in paſſing forth, nor hinder me by reaſon of the Sins of my paſſed Life. O Lord, be favourable unto me, that my Soul may not behold the helliſh Countenances of the Spirits of Darkneſs, but let thy bright and joyful Angels entertain it. Place me by thy merciful Arm, before thy Seat of Judgment; and let not the Hand of the Prince of this World, ſnatch me from

from thy Preſence, or bear me into Hell. Mercy, ſweet Jeſu. *Amen.*

O holy and moſt gracious Saviour Jeſus, enter not into Judgment with thy Servant: Spare me, whom thou haſt redeemed with thy moſt precious Blood: Deliver me from all Evil, for whoſe ſake thou didſt ſuffer all Evil and Miſchief; from the Crafts and Aſſaults of the Devil, from the Fear of Death, and from everlaſting Death, Good Lord, deliver me.

Impute not unto me the Follies of my Youth, nor any of the Errors and Miſcarriages of my Life; but ſtrengthen me in my Agony; let not my Faith waver, nor my Hope fail, nor my Charity be diſordered; let none of my Enemies imprint upon me any afflictive or evil Phantaſm; let me die in Peace, and reſt in Hope, and riſe in Glory. *Amen.*

Let my Portion be with *Abraham*, *Iſaac* and *Jacob*, with *Job* and *David*, with

with the Prophets and Apoſtles, with Martyrs, and all thy holy Saints, in the Arms of Chriſt, in the Boſom of Felicity, in the Kingdom of God, to eternal Ages. *Amen. Amen.*

Come, Lord Jeſu, come quickly. Lord, receive my Spirit. Amen.

A N

AN OFFICE FOR Child-bearing Women.

A Prayer to be uſed by a Woman with Child.

O God, the Author of our Being, the Fountain of Life, and all other Good; who haſt begun an excellent Work in me, which no Eye but thine ſees, and no Hand but thy Almighty Power can finiſh: I adore thy great and glorious Majeſty in this and all other thy Works of Wonder. Thou doſt great Things without number; but art more particularly to be acknowledged in the Formation of Mankind, who are fearfully and wonderfully made, after thy own Image and Likeneſs.

Be pleaſed, O Lord, in thy infinite Goodneſs, to perfect and compleat that which thou haſt begun. Preſerve the ſmalleſt degree of Life, which thou haſt inſpired, beſtow upon it Entireneſs of all its Parts; and prepare a convenient Habitation for an underſtanding Spirit, capable of the beſt Wiſdom, and inclinable to Virtue and Goodneſs. Prevent, good Lord, the Miſcarriage of my Hopes, and ripen them to a good iſſue: And the nearer they come to their full Growth, ſtrengthen the more my hnmble Truſt in thee, and Submiſſion to thee, and hearty Deſires to increaſe the number of thy faithful People, together with my own Family.

That ought to be the chiefeſt Deſire of my Soul, to be formed my ſelf in all things, according to the Mind and Will of thee, my God; that ſo I may be an Inſtrument of doing good to others. O thou who haſt wrought many holy Purpoſes and Reſolutions in my Heart, preſerve and confirm them, that they may not prove abor-

abortive; but bring forth continually the Fruit of good Living. Perfect me in Knowledge, in Faith, in Love, and in Obedience: Enable me ſo diſcreetly and carefully to diſcharge the Duties of all the Relations wherein I at preſent, or ſhall hereafter, ſtand; that I may be a Comfort to them, and a Credit to Religion: And howſoever thou diſpoſeſt of me or them, Lord, make me well contented, and in every Condition to give Thanks unto thee, and to rejoice in thy holy Name; and when the time of my Travail draweth on, be thou near unto me, and ſave me, when I call upon thee. Shorten my Pains, or ſtrengthen my Patience, which thou pleaſeſt; bear up my Spirit, in ſubmiſſion to thy Will, and in ſome humble Hope that I ſhall forget my Anguiſh for Joy that a Man is born into the World. Forſake not the Work of thy own Hand; but in due time perfect it, and bring forth that which thou haſt wrought in ſecret, into the Light; that we may all ſee the Wonders of

thy Wiſdom, and praiſe thy Goodneſs and Power; and that, after the time of my Delivery is paſt, I may live more to thy Honour and Glory than ever: Or if thou art pleaſed otherwiſe to diſpoſe of me, I reſign my ſelf heartily unto thee. Lord, receive me to a better Life, where all Sighing and Sorrow ſhall be done away, and Eternal Joy entirely poſſeſs our Hearts; *Amen*, for Jeſus Chriſt his ſake, *Amen*.

A Prayer to be uſed by the Standers by, when the Woman is in Travail.

O Father of Mercies, and God of all Comfort, our only Help in Time of Need; we flee to thee for Succour in behalf of this thy Servant, who now expects thy Mercy, in this her great Diſtreſs; may it pleaſe thee, O Lord, to give Eaſe, by being her ſpeedy Deliverer.

As thou haſt made her conceive, and haſt now brought to the Birth; ſo give her ſtrength alſo to bring forth.

Sup-

Support her Spirit in her Labour, bleſs the Endeavours of thoſe who are to aſſiſt her. Preſerve that Infant's Life, which ſtruggles in her Womb to be delivered, and let us ſee the Work of thy Hands, to all our Joy and Comfort.

O Bleſſed Jeſus, who thy ſelf waſt Born of a Woman, make haſte to help her; be with her in her Agonies; enable her patiently to bear her Pain, and humbly to depend on thy Goodneſs, for Safety and Salvation; and if it ſeem good to thee, ſhorten her Labour, and make her the joyful Mother of a Child, to ſucceed in our Place, to love and ſerve thee, the Saviour of Men. *Amen.*

Lord, hear our Prayer, and let our Cry come unto thee.

Ariſe, and help her, and deliver her for thy Mercies ſake. Pſal. 44. *ult.*

O Saviour of the World, who by thy Croſs and Paſſion haſt Redeemed us; ſave her, and help her, we humbly beſeech thee, O Lord.

A Thankſgiving, to be uſed by thoſe preſent after her Deliverance.

WE thank thee, O Father of Heaven and Earth, for thy long continued Goodneſs to us thy Creatures, who are unworthy of the leaſt of thy Favours. In thee we live, move, and have our being. Bleſſed be thy Name, O Lord, who forgiveſt all our Iniquities, and healeſt all our Diſeaſes; who redeemeſt our Life from Deſtruction, and crowneſt us with loving Kindneſs and tender Mercies. More particularly we thank thee, that thou haſt heard the humble Supplications of this thy Servant; to whom thou haſt granted a gracious Deliverance, and turn'd her Sorrow and Heavineſs into Joy and Gladneſs. We thank thee, that thou haſt ſent her ſeaſonable Helps, and bleſſed their Endeavours for the Preſervation of her, and the Fruit of her Womb; and that thou likewiſe vouchſafeſt her all needful things for her Refreſhment in this

this weak Condition wherein ſhe lies; waiting upon thee for the perfecting of thy Mercies towards her.

Accept, we beſeech thee, of our hearty Praiſe and Thankſgiving, for all theſe thy Mercies beſtowed upon her; and if thou ſeeſt fit, grant her Health and Strength, thatſhe may live to return thee her moſt hearty thanks, and do good in the Generation wherein ſhe's plac'd. O that a lively Remembrance of this and all other thy Favours, may ſo throughly affect our Hearts, that we may be moved thereby to fear thee all our days, and to love thee, and put our Truſt in thee; and with quiet and reſigned Minds, caſt all our Cares on thee, in a conſtant and chearful Obedience to all thy Holy Commands.

Endow this thy Servant with all Holy Thoughts of her Duty to thee, that ſhe may never forget thy Gracious Kindneſs towards her; refreſh her Spirit while ſhe lieth on this Bed of Weakneſs, fill her Mind with a ſence of thy Wonderful Love in Chriſt Jeſus;

who waſt pleaſed to be Born of a Woman, and to become like one of us; that we might be aſſured of thy Care over us in every Condition, and be made thy Children, and at laſt the Heirs of Everlaſting Life: And when ſhe hath recovered her former Strength, make her to feel this Love ſtill more Powerful in her Heart; exciting her to ſerve thee carefully in all Righteouſneſs, Sobriety, Modeſty, Devotion, and Readineſs to aſſiſt others, eſpecially the Poor and Needy, in the ſame Diſtreſs wherein ſhe hath been herſelf.

We commend likewiſe this Little One which thou haſt bleſſed us withal, unto thy tender Care and fatherly Love; beſeeching thee, that it may live to be dedicated unto thee; and to be inſtructed in the Knowledge of thee; and to praiſe thee, as we now do, for bringing it into the World; and for making it Partaker likewiſe of thy Grace in Chriſt Jeſus.

Or, if it ſhall ſeem good to thee, to let either of them fall into any farther Danger, enable her to endure it with

with patient Submiſſion to thee; truſting, even in Death it ſelf, in thy good Providence, and in thy precious Promiſes, who never faileſt thoſe that faithfully ſeek thee.

Hear us, O Father of Mercies, and pardon our Offences; pity our Infirmities; make us more thankful for what we have received, and more fit for thy tender Mercies, either in this Life, or in the next, through thy infinite Love declared to us in Chriſt Jeſus; in whoſe Holy Words we conclude our Prayers, ſaying, as he himſelf hath taught us, *Our Father*, &c.

A Thankſgiving, to be uſed by the Perſon herſelf, when ſhe is able.

UNTO thee, O God, do I give thanks: For that thou art near, thy wondrous Works declare.

In my diſtreſs I called upon thee, and my cry came unto thee: I ſought thee, O Lord, and thou heardeſt me, and deliveredſt me from all my Pſal. 75. 1. 18. 6. 34. 4.

135. 3. *fears. In the Day when I*
cryed, thou anſweredſt me, and
30. 3. *guidedſt me with ſtrength in*
66. 20. *my Soul. Thou haſt brought*
56. 12. *up my Soul from the Grave;*
thou haſt kept me alive, that
104. 33, 34. *I ſhould not go down to the*
Pit. Bleſſed be God, which hath not
turned away my Prayer, nor his Mercy
from me. Bleſſed be God, who hath preſerved the Fruit of my Womb, and made me the joyful Mother of a Child; thy Vows are upon me, O God, I will ſing Praiſe unto thee. I will ſing unto the Lord as long as I live: I will ſing Praiſes unto my God, while I have any being. My Meditation of him ſhall be ſweet, I will be glad in the Lord.

Accept, O moſt Merciful Father, of
theſe thankful Acknowldeg-
Pſal. 17. 2. ments, which go not forth
57. 2. out of feigned Lips; and be pleaſed graciouſly to preſerve ſuch a laſting and freſh Remembrance of thy great Mercies in my Heart; that I may always be joyful in thee, and

ſpeak

ſpeak good of thy Name, and truſt in thee at all times; and ſtill cry unto thee, O God moſt High, who performeſt all things for me; make me induſtrious likewiſe and forward to bring forth all the Fruits of Righteouſneſs, throughout the whole courſe of my Life, which may witneſs the Truth and Sincerity of my Thankfulneſs to thee.

O that I may never be leſs earneſt and fervent in the Return of Obedience, than I have been in Deſires and Prayers to receive thy Bleſſing! Diſpoſe me to have a kind and tender Care of this Infant, which thou haſt committed to my Charge; make me willing to undergo, to the utmoſt of my Power, all the Pains that accompany its Education: Let not the Love of Eaſe and Pleaſure breed in me an Averſneſs to any Duty, to which both Nature and Religion incline me; or give me Grace, by ſober Thoughts, and a Thankful Remembrance of the late Pain from which thou haſt delivered me, to overcome it: Eſpecially endue

me

me with the greateſt Love to its precious and Immortal Soul; and help me ſo to grow and increaſe in Chriſtian Wiſdom and Goodneſs, that I may be able to inſtruct it, when it is capable, in the Fear of our Lord; and by meek and gentle Admonitions, together with a good Example in all things, to win it to the Love of true Godlineſs. Or if thou art pleaſed to take it from me, who deſerve not the leaſt of thy Mercies, Lord, ſo moderate my Affections, and bring them in ſubjection to thee, that I may not undutifully repine at thy Providence; but in an humble Adoration of thy unſearchable Wiſdom, and a ſtedfaſt Confidence of thy good will towards me, reſign it unto thee, from whom I received it.

I alſo beſeech thy Divine Goodneſs, when thou ſhalt reſtore me to the Publick Aſſemblies of thy People again, to give me Grace to receive that Mercy with exceeding Joy. Prepare my Heart with an enlarged Affection, to offer unto thee not only the Sacrifice of Praiſe, giving Thanks unto

unto thy Name, but all other Oblations which ought to accompany ſuch Addreſſes to thy Glorious Majeſty; that they may be but an Earneſt of my future Diligence and Zeal in thy Divine Service, and of my Readineſs to do Good, and Communicate to others; whereby *I may lay up in ſtore for my ſelf a good Foundation againſt the time to come, that I may lay hold on Eternal Life*; thro' Jeſus Chriſt our Lord. *Amen.* 1 Tim. 6. 19.

The

6 JY 53

The Paſchal Lamb.

A

TREATISE

Explaining

The Nature, Deſign, and Benefit

Of the

Holy Sacrament.

WITH

Suitable Devotions, to be uſed before, at, and after Receiving.

BY

A. Bp TILLOTSON, Bp BEVEREGE, Bp TAYLOR, Dr STANHOPE, &c.

He that eateth my Fleſh, and drinketh my Blood, abideth in me, and I in him.

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BRITISH MUSEUM

The Paſchal Lamb.

A

TREATISE

Explaining

The Nature, Deſign, and Benefits

Of the

Holy Sacrament, &c.

A Prefatory Diſcourſe, concerning a due Preparation for Receiving the Holy Sacrament.

By Bp Beverege.

MANY of late Years have taken occaſion to write whole Books, ſome large Volumes, concerning the Preparation requir'd to the due Receiving of the *Lord's Supper*. But all that

that hath been, or need, or can be ſaid to any purpoſe about it, is fully comprehended in the few Words taught by our Church, even that they who come to the *Lord's Supper*, are required to *examine themſelves about their Repentance, their Faith, and their Charity.*

We muſt examine our ſelves, *whether we ſincerely repent of our former Sins, ſtedfaſtly purpoſing to lead a New Life:* For, unleſs we are ſenſible of, and truly penitent for our former Sins, we cannot have that reſpect and value for the Body and Blood of Chriſt which was broken and ſhed for us; and is neceſſary to our due, reverent, and worthy receiving of them, when offer'd in this Holy Sacrament: Neither are we qualified for that Pardon and Remiſſion which is there offer'd to us; for that being promis'd only to the Penitent, none elſe are capable of it, and therefore cannot poſſibly receive it in that Sacrament.

Neither is it ſufficient that we are griev'd, and troubled for our former Sins; but we muſt repent truly of them,

them, ſo as *ſtedfaſtly to purpoſe* and *reſolve*, by the the Grace of *God*, *to lead*, for the future, *a New Life*: For otherwiſe, it is no true Repentance. And beſides, our Souls are here ſtrengthened and refreſhed only as to their *new and ſpiritual Life*; and therefore, they who do not lead ſuch a new and ſpiritual Life, or at leaſt do not ſtedfaſtly purpoſe to do ſo, having no ſubject Matter for the Body and Blood of Chriſt to work upon, cannot receive it worthily; for they cannot receive it to any Purpoſe or Effect.

Wherefore, they who come to the Lord's Supper, muſt ſearch very diligently into their Hearts and Lives, and impartially examine themſelves, and conſider, whether they have not hitherto lived in ſome known Sin, or in the neglect of ſome known Duty; and if they have, they muſt reſolve, by God's Aſſiſtance, to do ſo no longer; but to live for the future, a truly pious and good Life, as becometh the Goſpel of Chriſt. And if they have done any wrong to any Man, they muſt make him

him Reſtitution, and all the Satisfaction that they are able, as ever they deſire to be worthy Communicants in thoſe holy Myſteries, or to receive any Benefit or Comfort from them. In ſhort, they muſt ſeriouſly conſider wherein they have broken that ſolemn Vow which they made to *God*, in the Sacrament of *Baptiſm*: And whenſoever they come to that of the *Lord's Supper*, they muſt renew and ratifie the ſaid Vow, and reſolve in good earneſt to keep it in all Points more exactly for the future.

Having thus examined their *Repentance*, they muſt, in the next place, examine, whether they have *a lively Faith in God's Mercies through Chriſt, with a thankful Remembrance of his Death*; for without *Faith*, they cannot receive the Body and Blood of Chriſt at all, and therefore not worthily; without *Faith* alſo, they cannot rightly *diſcern* the Body and Blood of *Chriſt* from the Bread and Wine; and therefore muſt needs eat that Bread, and drink that Cup of the Lord unworthily. Now

Now this *Faith* neceſſarily ſuppoſeth our Knowledge of the Fundamental Articles of the Chriſtian Faith, the nature of this holy Inſtitution, and likewiſe the Mercies which God hath promis'd in *Jeſus Chriſt*; upon which, it muſt be in this caſe particularly exercis'd, with a *thankful Remembrance of that Death*, by which he merited, and upon the ſole Account whereof *God* hath promiſed the ſaid Mercies to us.

So that when, upon Examination, we find, that we *truly repent of our former Sins, ſtedfaſtly purpoſing to lead a new Life*; we muſt come to the *Lord's Supper* with *a lively Faith*, firmly believing, that as really as we there eat and drink the outward Elements of Bread and Wine, we do at the ſame time receive the full Pardon of all our Sins, by means of the Body and Blood of *Chriſt*, then and there communicated to us, as broken and ſhed for us; and not only the Pardon of our former Sins, of *God's infinite Mercy in Chriſt*, but likewiſe Grace and Strength to perform our holy Purpoſes and Reſolutions, ſo as to live for

for the future in newneſs of Life. He that comes to the *Lord*'s Table with ſuch a well-grounded Faith, can never return without the Bleſſings he came for, but will find his Soul more ſtrengthned and refreſhed by the Body and Blood of *Chriſt* his Saviour, than any can imagine but he that feels it.

Wherefore it being requiſite that no Man ſhould come to the *Lord's Supper*, but with ſuch a full Truſt and Confidence in *God*'s Mercies through *Chriſt*; if any Man, by looking carefully into his Heart, finds his Conſcience touch'd with ſo quick a ſenſe of his former Sins, that he knows not what to do, nor can ſatisfie his own Mind, ſo as to be able to come to the Holy Communion, with a lively Faith and quiet Conſcience, *he ſhould then go to ſome diſcreet and able Miniſter of God's Word, and open his Grief, that by the Miniſtry of God's holy Word he may receive the benefit of Abſolution, together with ghoſtly Counſel and Advice, to the quieting of his Conſcience, and avoiding all Scruples and Doubtfulneſs.*

The

The laſt thing which they who come to the *Lord's Supper* muſt examine themſelves about, is, whether *they be in Charity with all Men*; ſo as not to bear any Grudge, Malice, or Hatred againſt any Perſon whatſoever: For the *Lord* himſelf hath ſaid, *If ye forgive not Men their Treſpaſſes, neither will your Father forgive your Treſpaſſes*, Mat. vi. 15. Unleſs we forgive all the Wrongs or Injuries that other Men have done us, we cannot go to this Sacrament with any true Faith and Truſt in *God*'s Mercies for the Pardon of our Sins; for he hath told us before-hand, that he will not pardon them. *Therefore*, ſaith he, *if thou bring thy Gift to the Altar, and there remembreſt that thy Brother hath ought againſt thee, leave there thy Gift before the Altar, and go thy way, firſt be reconciled to thy Brother, and then come and offer thy Gift*, Matth. v. 23, 24. Whereby he hath plainly given us to underſtand, that he will not accept of the Offering that we make, nor of any thing we do at his own Table, *except we be in Charity with all Men.* And

And therefore, where there hath been any Hatred, Malice or Variance betwixt Parties, they muſt of neceſſity, firſt be reconciled to one another, before they can be reconciled to *God*, ſo as truly to partake of the Body and Blood of *Chriſt* for the Pardon of their Sins. But if one of the Parties hath a mind to be reconciled, and the other not, the Church hath given Directions what is to be done in that caſe, the Rubrick before the Communion.

He who upon Examination finds, that he thus *truly repenteth of his former Sins, hath a lively Faith in God's Mercies through Chriſt, and is in Charity with all* Men, may well come to the *Lord's Supper*, without fear of eating that Bread, and drinking that Cup of the Lord unworthily: For coming with a deep ſenſe of his former Sins upon his Mind, he cannot but carry himſelf there with all Humility, Reverence and godly Fear, that is due unto, and becoming thoſe holy Myſteries: Coming with a quick and lively Faith, he muſt needs *diſcern the Lord's Body*: And

And coming likewiſe with a true Chriſtian Charity, he is every way qualified to receive the Body and Blood of *Chriſt*, and to partake of the great Benefits and Bleſſings which are offered and exhibited to the Faithful in the *Lord's Supper*.

And if he finds moreover, that he does not only act theſe Chriſtian Graces at preſent, but hath exerciſed himſelf ſo long in them, that they are now become habitual to him, then he will not always need ſo much actual Preparation, but being thus habitually diſpoſed for it, he may, to his unſpeakable comfort, receive the bleſſed Body and Blood of his *Saviour*, whenſoever it is adminiſtred, though it be every Lord's Day in the Year, as it was in the Primitive Times, or every Day in the Week, as it was ſometime in the Days of the Apoſtles, and may be ſo ſtill, according to the Liturgy of the *Church of England*.

An Advice and Direction concerning receiving the Holy Sacrament.

By A. Bp Tillotson.

THE Holy Sacrament, or laſt Supper of our moſt bleſſed Lord, is the moſt ſolemn Inſtitution of our Religion; and as we are Chriſtians, we are oblig'd to the frequent receiving of it; and we cannot neglect it without a great contempt of our Bleſſed Saviour and his Religion. He hath appointed it for a ſolemn Remembrance of his great Love to us, in laying down his Life for us, and therefore he commands us *to do it in remembrance of him*; and St. *Paul* tells us, *That as often as we eat this Bread, aud drink this Cup, we do ſhew forth the Lord's Death till he come.*

Both the Comfort and the Benefit of it are great. The Comfort of it, becauſe it does not only repreſent to us the exceeding Love of our Saviour, in giving his Body to be broken, and his

his Blood to be ſhed for us; but it likewiſe ſeals to us all thoſe Bleſſings and Benefits which are purchaſed and procured for us by his Death and Paſſion, the Pardon of Sins, and Power againſt Sin.

The Benefit of it is alſo great, becauſe hereby we are confirm'd in Goodneſs, and our Reſolutions of better Obedience are ſtrengthned; and the Grace of God's Holy Spirit to enable us to do his Will, is hereby conveyed to us.

And the beſt Preparation for it, is by a ſincere Repentance for all our Sins and Miſcarriages, which we remember our ſelves to be at any time guilty of; by daily Prayer to God, that he would give us a ſincere Repentance for all our Sins, and mercifully forgive them to us; and by a ſincere and firm Reſolution to forſake our Sins, and to do better for the future; to be more careful of all our Actions, and more conſtant in Prayer to God for his Grace to enable us to keep his Commandments; by being in Cha-

rity with all Men; and by forgiving thoſe who have injured us by Word or Deed; as we hope for Forgiveneſs from God.

And let none of us ſay, That we are not fitted and prepared for it. It is our Duty to be ſo: And if we be not prepar'd to receive the Sacrament, we are not qualified for the Mercy of God, and for his Forgiveneſs; we are not prepared for the Happineſs of Heaven, and can have no hopes to come thither: But if we prepare our ſelves as well as we can by Repentance, and Reſolutions of being better, and by praying heartily and earneſtly to God for his Grace, he will accept of this Preparation, and will give us the Comfort of this Holy Sacrament.

A Prayer to God, that he would be pleaſed to aſſiſt and accept our Preparation to Receive the Bleſſed Sacrament.

CAſt down thy Eye of Mercy and Compaſſion, moſt Gracious Father,

ther, on thy unworthy Servant, humbly acknowledging my Unworthineſs and Inſufficiency of my ſelf, for any thing that is good. I am ſenſible, that without thee I can do nothing; and therefore do humbly implore thy gracious Aſſiſtance, and acceptance of my Endeavour to prepare my ſelf for the worthy Receiving of the Bleſſed Sacrament of the Body and Blood of thy dear Son.

Stir up, I beſeech thee, ſuch pious Affections and Diſpoſitions in my Soul, and fill my Mind with ſuch holy Meditations as are ſuitable to this occaſion. Grant me ſuch a ſenſe of my Sins, and of the Sufferings of my Bleſſed Saviour for them, as may affect my Heart with a deep Sorrow for my Sins, and Diſpleaſure againſt them, and may effectually engage me to Love, and live to him who dy'd for me, Jeſus Chriſt my Bleſſed Saviour and Redeemer. *Amen.*

A Prayer to God, to prepare our Heart for the worthy Receiving of the Holy Sacrament, and to make us Partakers of the Bleſſings and Benefits of it.

I Come to thee, O my Lord God, from whom are the Preparation of the Heart, and the good Diſpoſition of our Minds for thy Worſhip and Service. Fit me, O Lord, by hearty Contrition for my Sins, and a ſincere Reſolution of a better Courſe, to approach thy Altar. Accept of the Expiation which thy Son hath made of all my Tranſgreſſions by the Sacrifice of himſelf, as of a Lamb without Spot and Blemiſh. Let the Remembrance of my Sins, and of his bitter Sufferings for them, pierce my very Heart, and engage me for ever to love and ſerve him, who laid down his Life for me. Cleanſe me, O Lord, from all Filthineſs of Fleſh and Spirit, that I may be a meet Gueſt for thy holy Table, and a real Partaker of thoſe Bleſſings and Benefits which are repreſented in the Sacra-

Sacrament of Chriſt's Body and Blood. Strengthen, O God, all good Reſolutions in me; enable me by thy Grace faithfully to perform the Conditions of that Covenant, which I made in Baptiſm, and intend to renew in the Holy Sacrament, by dedicating my ſelf entirely, and for ever, to the Service of my Bleſſed Redeemer, who hath loved me, and waſhed me from my Sins in his own Blood: To him be all Honour and Glory, Thankſgiving and Praiſe, Love and Obedience, for ever and ever. *Amen.*

I Have ſinned: What ſhall I do unto thee, O thou Preſerver of Men! Lord, I am not worthy to come under thy Roof, but ſpeak the Word only, and thy Servant ſhall be healed.

O God, to whom Vengeance belongeth, ſhew thy ſelf; but let it be in pity and compaſſion to thy wretched and unworthy Servant, who, in all humility,

mility, confeſs my ſelf a wicked and ſinful Creature. I acknowledge thoſe Sins, which, if I would, I cannot hide from thee, *viz*..... I accuſe my ſelf of my wicked Deſires and Thoughts which I have conceived, of my wanton and evil Words which I have ſpoken, of my naughty and ungodly Deeds which I have committed; of wanton and idle Sins, of ſerious and deliberate Sins, of ſecret and whiſpering Sins, of preſumptuous and crying Sins: And now, my moſt merciful Father, accept, in thy abundant compaſſion, I humbly beſeech thee, my unfeigned Sorrow for all my paſt Tranſgreſſions; and grant, that I may never ſo preſume of thy Mercy as to deſpiſe the Riches of thy Goodneſs, but that thy Forbearance and Long-ſuffering may lead me to Repentance and Amendment of my ſinful Life, to thy Honour and Glory, and my final Acquittance and Abſolution in the Day of the Lord Jeſus. *Amen.*

Al-

Almighty God, unto whom all Hearts are open, all Deſires known, and from whom no Secrets are hid; cleanſe and direct the Thoughts of my Heart, by the Inſpiration of thy Holy Spirit; that I may diſcern and lament the Miſcarriages of my paſt Life, and for the time to come may perfectly love thee, and worthily magnifie thy Holy Name, thro' Chriſt my Saviour. *Amen.*

Brief Heads of Self-Examination, concerning the Breaches of our Duty.

To GOD.

FAITH.

NOT believing there is a God.
Not believing his Word.
Not believing it practically, ſo as to live according to our Belief.

HOPE.

DESPAIRING of God's Mercy, ſo as to neglect our Duty.
Preſuming groundleſly on it, whilſt we go on in wilful Sin.

LOVE.

LOVE.

NOT loving God for his own Excellencies.
Not loving him for his Goodneſs to us.
Not labouring to pleaſe him.
Not deſiring to draw near to him in his Ordinances.
Not longing to enjoy him in Heaven.

FEAR.

NOT fearing God, ſo as to keep from offending him.
Fearing Man above him, by committing Sin, to ſhun ſome outward Suffering.

TRUST.

NOT Truſting in God, in Dangers and Diſtreſſes.
Uſing unlawful Means to bring us out of them.
Not depending on God, for ſupply of our Wants.

Im-

Immoderate Care for outward things.
Neglecting to labour, and expecting God ſhould ſupport us in our Idleneſs.
Not looking up to God, for a Bleſſing on our Honeſt Endeavours.

HUMILITY.

NOT having a high Eſteem of God. Not ſubmitting obediently to his Will.
Not patiently ſuffering it, but murmuring at his Corrections.
Not amending by them.
Not being thankful to him.
Not acknowledging his Wiſdom in chuſing for us, but having eager and impatient Deſires of our own.

HONOUR.

NOT honouring God by a reverent uſage of the things that relate to him.
Behaving our ſelves irreverently in his Houſe.

Rob-

Robbing God; by taking things that are conſecrated to him.

Profaning Holy Times, the Lord's Day, and the Feaſts and Faſts of the Church.

Neglecting to read the Holy Scriptures, not marking when we do read.

Being careleſs to get Knowlege of our Duty; chuſing rather to continue ignorant, than put our ſelves to the Pains or Charge of Learning.

Placing Religion in hearing of Sermons, without Practice.

Breaking our Vow made at Baptiſm.

By reſorting to Witches and Conjurers; *i. e.* to the Devil.

By loving the Pomps and Vanities of the World, and following it ſinful Cuſtoms.

By fulfilling the Luſts of the Fleſh.

Profaning the Lord's Supper.

By coming to it ignorantly, without Examination, Contrition, and Purpoſes of New Life.

Behaving our ſelves irreverently at it, without Devotion, and Spiritual Affection.

By

By neglecting to keep the Promiſes made at it.
Profaning God's Name, by Blaſphemous Thoughts, or Diſcourſe.
Giving others Occaſion to Blaſpheme him, by our vile and wicked Lives.
Taking unlawful Oaths.
Perjury.
Swearing in ordinary Communication.

WORSHIP.

NOT Worſhipping God.
Omitting Prayers, publick or private, and being glad of a Pretence to do ſo.
Asking Unlawful Things, or to Unlawful Ends.
Not purifying our Hearts from Sin, before we pray.
Not praying with Faith and Humility.
Coldneſs and deadneſs in Prayer.
Wandring thoughts in it.
Irreverent geſtures of body in Prayer.

REPENTANCE.

NEglecting the Duty of Repentance.

Not calling our ſelves to Daily Account for our Sins.

Not aſſigning any Set or Solemn Times for Humiliation, and Confeſſion, or too ſeldom.

Not deeply conſidering our Sins, to beget Contrition.

Not acting revenge upon our ſelves, by Faſting, and other acts of Mortification.

IDOLATRY.

OUtward Idolatry, in Worſhipping of Creatures.

Inward Idolatry, in placing our Love, and other Affections more on Creatures, than the Creator.

To our SELVES.

HUMILITY.

BEing puft up with high Conceits of our Selves.
In reſpect of Natural Parts; as Beauty, Wit, *&c.*
Of Worldly Riches, and Honours.
Of Grace.
Greedily ſeeking the Praiſe of Men.
Directing Chriſtian Actions; as Prayer, Alms, *&c.* to that End.
Committing Sins, to avoid reproach from Wicked Men.

MEEKNESS.

DIſturbing our Minds with Anger and Peeviſhneſs.

CONSIDERATION.

NOT carefully Examining, what our Eſtate towards God is.

Not

Not trying our ſelves by this true Rule; *i. e.* our Obedience to God's Commands.
Not weighing the Lawfulneſs of our Actions, before we venture on them.
Not examining our paſt Actions, to repent of the Ill, and give God the glory of the Good.

CONTENTEDNESS.

UNconcernedneſs in our Eſtates.
Greedy Deſires after Honour and Riches.
Seeking to gain them by ſinful Means.
Envying the Condition of other Men.

DILIGENCE, WATCHFULNESS

BEing negligent in obſerving and reſiſting Temptations.
Not improving God's Gifts, outward, or inward, to his Honour.
Abuſing our Natural Parts, as Wit, Memory, *&c.* to Sin.
Neglecting or reſiſting the Motions of God's Spirit.

CHA-

CHASTITY.

UNcleanneſs, Adultery, Fornication, Unnatural Luſts, *&c.*
Uncleanneſs of the Eye and Hand.
Filthy and obſcene Talking.
Impure Fancies and Deſires.
Heightning of Luſt, by pampering the Body.
Not labouring to ſubdue it by Faſting, or other Severities.

TEMPERANCE.

EAting too much.
Making Pleaſure, not Health, the End of Eating.
Being too curious, or coſtly, in Meats.
Drunkenneſs.
Drinking more than is uſeful to our Bodies, though not to Drunkenneſs.

Waſt-

Waſting the Time or Eſtate, in Good Fellowſhip.
Abuſing our Strength of Brain, to the making others Drunk.
Immoderate Sleeping.
Idleneſs, and Negligence in our Callings.
Uſing Unlawful Recreations.
Being too vehement upon Lawful ones.
Spending too much Time at them.
Being drawn by them to Anger or Covetouſneſs.
Being proud of Apparel.
Striving to go beyond our Rank.
Beſtowing too much Time, Care, or Coſt about it.
Abſtaining from ſuch Exceſſes, not out of Conſcience, but Covetouſneſs.
Pinching our Bodies, to fill our Purſes.

To

To our NEIGHBOUR.

NEGATIVE JUSTICE.

BEing Injurious to our Neighbour,
Delighting cauſleſly to grieve his Mind.
Enſnaring his Soul in Sin, by Command, Counſel, Enticement, or Example.
Affrighting him from Godlineſs, by our Scoffing at it.
Not ſeeking to bring thoſe to Repentance whom we have led into Sin.

MURDER.

MUrder open or ſecret.
Drawing Men to Intemperance or other Vices, which may bring Diſeaſes or Death.
Stirring Men up to Quarrelling and Fighting.

Maim-

Maiming or hurting the Body of our Neighbour.
Fierceneſs and Rage againſt him.

ADULTERY.

COveting our Neighbour's Wife.
Actually defiling her.

MALICE.

SPoiling the Goods of others upon Spite and Malice.

COVETOUSNESS.

COveting to gain them to our ſelves.

OPPRESSION.

OPpreſſion by Violence and Force, or Colour of Law.

THEFT.

THEFT.

NOt paying what we borrow.
Not paying what we have voluntarily promiſed.
Keeping back the Wages of the Servant and Hireling.

DECEIT.

UNfaithfulneſs in Truſts, whether to the Living or Dead.
Uſing Arts of Deceit in Buying and Selling.
Exacting upon the Neceſſities of our Neighbours.

FALSE WITNESS.

BLaſting the Credit of our Neighbour.
By Falſe Witneſs.
By Railing.
By Whiſpering.
Incouraging others in their Slanders.

Being

Being forward to believe all ill Reports of our Neighbour.
Cauſleſs Suſpicions.
Raſh Judging of him.
Deſpiſing him for his Infirmities.
Inviting others to do ſo, by ſcoffing and deriding him.
Bearing any Malice in the Heart.
Secret wiſhing of Death or Hurt to our Neighbour.
Rejoicing when any Evil befalls him.
Neglecting to make what Satisfaction we can, for any ſort of Injury done to our Neighbour.

POSITIVE JUSTICE, HUMILITY, LYING.

CHurliſh and proud Behaviour to others.
Froward and Peeviſh Converſation.
Bitter and Reproachful Language.
Curſing.
Not paying the reſpect due to the Qualities or Gifts of others.
Proudly overlooking them.
Seeking to leſſen others eſteem of them.

Not

Not employing our Abilities, whether of Mind or Eſtate, in adminiſtring to thoſe whoſe Wants require it.

GRATITUDE.

UNthankfulneſs to our Benefactors.
Eſpecially thoſe that admoniſh us.
Not amending upon the Reproof.
Being angry at them for it.
Not reverencing our Civil Parent, the lawful Magiſtrate.
Judging and ſpeaking ill of him.
Grudging his juſt Tributes.
Sowing Sedition among People.
Refuſing to obey his lawful Commands.
Riſing up againſt him, or taking part with them that do.
Deſpiſing our ſpiritual Fathers.
Not loving them for their Work's ſake.
Not obeying thoſe Commands of God they deliver to us.
Seeking to withhold from them their juſt Maintenance.
Forſaking our lawful Paſtors to follow factious Teachers.

PA-

PARENTS.

STubborn and irreverent Behaviour to our natural Parents.
Deſpiſing and publiſhing their Infirmities.
Not loving them, nor endeavouring to bring them comfort.
Contemning their Counſels.
Murmuring at their Government.
Coveting their Eſtates, though by their Death.
Not Miniſtring to them in their Wants of all ſorts.
Neglecting to pray for God's Bleſſing on the ſeveral ſorts of Parents.
Want of Natural Affection to Children.
Mothers refuſing to Nurſe them without a juſt Impediment.
Not bringing them timely to Baptiſm.
Not early Inſtructing them in the Ways of God.
Suffering them, for want of timely Correction, to get Cuſtoms of Sin.
Setting them evil Examples.
Diſcouraging them by harſh and cruel Uſage.

Not providing for their Subſiſtance according to our Ability.

Conſuming their Portions in our own Riot.

Reſerving all till our Death, and letting them want in the mean time.

Not ſeeking to entail a Bleſſing on them by our Chriſtian Lives.

Not heartily praying for them.

Want of Affection to our Natural Brethren.

Envyings and Heart-burnings towards them.

DUTY to BRETHREN.

NOt loving our ſpiritual Brethren, *i. e.* our Fellow-Chriſtians.

Having no fellow-feeling of their Sufferings.

Cauſleſly forſaking their Communion in holy Duties.

Not taking deeply to heart the Deſolation of the Church.

MAR-

MARRIAGE.

MArrying within the Degrees forbidden.
Marrying for undue Ends, as Covetouſneſs, Luſt, *&c.*
Unkind, froward, and unquiet Behaviour towards the Husband or Wife.
Unfaithfulneſs to the Bed.
Not bearing with the Infirmities of each other.
Not endeavouring to advance one another's Good, Spiritual or Temporal.
The Wife reſiſting the lawful Commands of her Husband.
Her ſtriving for Rule and Dominion over him.
Not praying for each other.

FRIENDSHIP.

UNfaithfulneſs to a Friend.
Betraying his Secrets.
Denying him Aſſiſtance in his Needs.
Neglecting lovingly to admoniſh him.

Flattering him in his Faults.
Forſaking his Friendſhip upon ſlight or no cauſe.
Making Leagues in Sin inſtead of Vertuous Friendſhip.

SERVANTS.

SErvants diſobeying the Lawful Commands of their Maſters.
Purloining their Goods.
Careleſly waſting them.
Murmuring at their Rebukes.
Idleneſs.
Eye-ſervice.

MASTERS.

MAſters uſing Servants tyrannically and cruelly.
Being too remiſs, and ſuffering them to neglect their Duty.
Having no care of their Souls.
Not providing them Means of Inſtruction in Religion.
Not admoniſhing them when they commit Sins.

Not

Not allowing them time and opportunity for Prayer, and the Worſhip of God.

CHARITY.

WAnt of Bowels and Charity to our Neighbours.

Not heartily deſiring their Good, ſpiritual or temporal.

Not loving and forgiving Enemies.

Taking actual Revenges upon them.

Falſeneſs, profeſſing Kindneſs and acting none.

Not labouring to do all the good we can to the Soul of our Neighbour.

Not aſſiſting him to our power in his bodily Diſtreſſes.

Not defending his Good Name, when we know him ſlander'd.

Denying him any Neighbourly Office to preſerve or advance his Eſtate.

Not defending him from Oppreſſion, when we have power.

Not relieving him in his Poverty.

Not giving liberally or chearfully.

Going to LAW.

NOT loving PEACE.
Going to Law upon ſlight occaſions.
Bearing inward Enmity to thoſe we ſue.
Not labouring to make Peace among others.

THE Uſe of this Catalogue *of* Sins [illegible] tion, *eſpecially before the* Sacrament, *read them conſideringly over; and at every particular, ask thine own Heart,* Am I guilty of this? *And whatſoever, by ſuch Examination, thou findeſt thy ſelf faulty in, confeſs particularly and humbly to God, with all the heightning Circumſtances which may any way increaſe their Guilt, and make ſerious Reſolutions againſt every ſuch Sin for the future. After which, thou mayeſt uſe this Form following.*

O Lord,

O LORD, I am aſhamed, and bluſh to lift up my face to thee, for my Iniquities are increaſed over my head, and my Treſpaſs is grown up even unto Heaven; I have wrought all theſe great Provocations, and that in the moſt provoking manner; they have not been only ſingle, but repeated Acts of Sin: For, O Lord, of all this black Catalogue which I have now brought forth before thee, how few are there which I have not not become even habitual and cuſtomary to me? And to this frequency, I have added both a greedineſs, and obſtinacy in ſinning, turning into my Courſes as the Horſe ruſheth into the battel; doing Evil with both hands earneſtly, yea, hating to be reformed, and caſting thy Words behind me, quenching thy Spirit within me, which teſtified againſt me, to turn me from my Evil Ways; and fruſtrating all thoſe outward Means, whether of Judgment or Mercy, which thou haſt

uſed to draw me to thy ſelf. Nay, O Lord, even my Repentances may be numbred among my greateſt Sins: They have ſometimes been feigned and hypocritical, always ſo ſlight and ineffectual, that they have brought forth no Fruit in Amendment of Life; but I have ſtill returned with the Dog to the vomit, and the Sow to the mire again, and have added the breach of Reſolutions and Vows to all my former Guilt. Thus, O Lord, I am become out of meaſure ſinful; and moſt worthy to partake in it, even in the Second Death, the Lake of Fire and Brimſtone. This, this, O Lord, is in Juſtice to be the Portion of my Cup; to me belongs nothing but ſhame, and confuſion of face eternally. But to thee, O Lord God, belongeth mercy and forgiveneſs, tho' I have rebelled againſt thee: O remember not my Sins and Offences, but according to thy Mercy think upon me, for thy Goodneſs. Thou ſenteſt thy Son to ſeek and to ſave that which was loſt; be-

behold, O Lord, I have gone aſtray like a Sheep that is loſt; O ſeek thy Servant, and bring me back to the Shepherd and Biſhop of my Soul: Let thy Spirit work in me a hearty ſenſe and deteſtation of all my Abominations, that true Contrition of Heart, which thou haſt promiſed not to deſpiſe. And then be thou pleaſed to look on me, to take away all Iniquity, and to receive me graciouſly; and for his ſake who hath done nothing amiſs, be reconciled to me, who have done nothing well; waſh away the Guilt of my Sins in his Blood, and ſubdue the Power of them by his Grace: And grant, O Lord, that I may from this Hour, bid a final Adieu to all Ungodlineſs and Wordly Luſts, that I may never once more caſt a Look towards *Sodom*, or long after the Fleſh-Pots of *Egypt*; but conſecrate my ſelf entirely to thee, to ſerve thee in Righteouſneſs and true Holineſs; reckoning my ſelf to be dead indeed unto Sin, but alive unto God, through Jeſus Chriſt our Lord and Bleſſed Saviour. *Amen.*

PSALM 51.

HAVE mercy upon me, O God, after thy great goodneſs, according to the multitude of thy mercies, do away mine offences.

Waſh me throughly from my wickedneſs, and cleaſe me from my ſin.

For I acknowlegde my faults, and my ſin is ever before me.

Againſt thee only have I ſinned, and done this evil in thy ſight, that thou mighteſt be juſtified in thy ſaying, and clear when thou art judged.

Behold I was ſhapen in wickedneſs, and in ſin hath my mother conceived me.

But lo, thou requireſt truth in the inward parts, and ſhalt make me to underſtand wiſdom ſecretly.

Thou ſhalt purge me with hyſſop, and I ſhall be clean, thou ſhalt waſh me, and I ſhall be whiter than ſnow.

Thou ſhalt make me hear of joy and gladneſs, that the bones which thou haſt broken may rejoyce.

Turn

Turn thy face from my ſins, and put out all my miſdeeds.

Make me a clean heart, O God, and renew a right ſpirit within me.

Caſt me not away from thy preſence, and take not thy Holy Spirit from me.

O give me the comfort of thy help again, and ſtabliſh me with thy free ſpirit.

Then ſhall I teach thy ways unto the wicked, and ſinners ſhall be converted unto thee.

Deliver me from blood-guiltineſs, O God, thou that art the God of my health; and my tongue ſhall ſing of thy righteouſneſs.

Thou ſhalt open my lips, O Lord, and my mouth ſhall ſhew forth thy thy praiſe.

For thou deſireſt no ſacrifice, elſe would I give it thee; but thou delighteſt not in burnt-offerings.

The ſacrifice of God is a troubled ſpirit; a broken and contrite heart, O God, ſhalt thou not deſpiſe.

O be

O be favourable and gracious unto Sion, build thou the walls of Jeruſalem. Then ſhalt thou be pleaſed with the ſacrifices of righteouſneſs, with burnt-offerings and oblations; then ſhall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son, and to the Holy Ghoſt:

As it was in the beginning, is now, and ever ſhall be, world without end. Amen.

An Act of Contrition.

By Dr. STANHOPE.

BEhold, Lord, with thy wonted Mercy, the Doubts and Confuſions of my troubled Breaſt: For, when I look up to Heaven, and conſider the Majeſty of my Great, my Holy God; and from thence draw my Eyes back upon my ſelf, and view my own

own Vileneſs and horrible Sinfulneſs, I am all Perplexity, and Diſtraction, and Horror: Thou biddeſt me come, and, if I refuſe, or neglect to comply with that gracious Invitation, I forſake my own Mercy, and deprive my ſelf of Life and Happineſs: But if I come unworthily, I am equally Miſerable, and ſhall be puniſhed for the high Indignity, of bringing ſo polluted a Gueſt to ſo Pure and Heavenly a Feaſt. What courſe ſhall I then take to be ſafe, when Danger and Death threaten on either hand? I will even fly to thee, my God; and inſtead of conſulting with Fleſh and Blood, or hearkning to the too deceitful Inſinuations of my too raſh, or too timorous Reaſon; will ask Counſel of thee, my infallible and only Oracle in Difficulties, my never-failing Help in Neceſſities and Diſtreſſes.

Teach me, I beſeech thee, the Right Way, and lead me in ſuch Methods of Holy Preparation, as may be proper and ſuitable to ſo exalted an Act of Religion. I know that theſe Approaches

proaches to thee in the Bleſſed Sacrament are exceeding beneficial and delightful; but make me know withal, in what manner thou muſt be approach'd, to render that which is deſireable in it ſelf, ſafe and profitable to me in particular. Give me, I beſeech thee, a due ſenſe of the Greatneſs of the Myſtery, and the Excellence of thy Mercy in it: And conſequent to that, fill my Soul with pure and holy Affections, with earneſt Longings, with godly Sorrow, with ſincere and ſtedfaſt Reſolutions, with profound Reverence and ardent Devotion; that my Heart may be a clean, tho' homely Receptacle for my Saviour, ſuch as he will not diſdain; and I ſo well diſpos'd a Gueſt, at this Divine Feaſt, this Spiritual Sacrifice; that thou may'ſt bid me Welcome to thy Table, and the Food I receive there, may nouriſh me to Life Eternal. *Amen.*

Another; with Promiſe of Amendment of Life.

By Dr. SCOTT.

O Moſt Merciful Father, ſo infinite is the Goodneſs of thy Nature, that thou art always ready to pity and relieve the Poor and Needy, and to extend thy timely Succours to us helpleſs Sinners, whenſoever we cry unto thee. Of the truth whereof thou haſt given me, who am the vileſt of Sinners, a moſt ſenſible Proof and Experiment. For not long ago I was ſo dead in Treſpaſſes and Sins, that hadſt not thou took Pity upon Me, and quickned me by thy Grace, I had died for ever: my Underſtanding was ſo blind, that I ſaw not my Danger; my Conſcience ſo ſear'd, that I felt not my Guilt; my Will ſo enſlav'd to my Luſts, that I could not endure to think of parting with them: But now, bleſſed be thy Grace which firſt excited my Endeavours, and hath hitherto proſpered them, I do not only ſee the

the Danger my Sins have expos'd me to, and ſenſibly feel the Guilt of them, but am freely willing to renounce them for ever; and to part even with thoſe darling Luſts which have hitherto been as dear to me as my right Eye. And now, O Lord, I am come before thee, and I hope with a true, loyal and ſincere Heart, to offer up my Soul and Body to thee, and vow an everlaſting Obedience to thy Bleſſed Will. For Jeſus ſake refuſe not this poor Oblation, which tho' it be infinitely unworthy of thy acceptation, is the beſt thing I am able to preſent thee. To thee, O Glorious Trinity, Father, Son, and Holy Ghoſt, do I from henceforth eternally devote my Self, and all my Faculties; [* *And here at the Table of my Bleſſed Saviour, and upon theſe Sacred Memorials of his Wounds and Blood*] I utterly abjure all known and wilful Sins and Rebellions, and particularly all ſuch as have been hitherto moſt dear to me; faithfully promiſing, by thy Gracious Aſſiſtance, from henceforth

* When you renew your Vow in the Sacrament, add,

forth to obſerve thy Laws, without any Reſerve or Exception. This, in the ſincerity of my Soul, I do here vow to thy Divine Majeſty; and however I may be hereafter tempted, I will never wilfully depart from it, or from any part of it: So help me, O my God! for Jeſus Chriſt his ſake. *Amen.*

On the Day of Reception in the Morning, may be added as follows.

IF the Righteous ſcarcely be ſaved, where ſhall the Ungodly and the Sinner appear?

O Thou Great Phyſician of Souls, heal me, I beſeech thee, of thoſe many and foul Diſeaſes which my Soul groans under; grant that I may now ſo touch thee, that every one of thoſe loathſom Iſſues may immediately ſtanch; that theſe Sickneſſes may not be unto Death, but to the Glory of thy Mercy in pardoning, to the Glory of thy Grace, in purifying ſo polluted a Wretch. I am not worthy, O Lord, nor fit that thou ſhould'ſt come

come under my filthy Roof, neither haſt thou a fit Place where to lay thy Head: But as thou did'ſt vouchſafe to be laid in a Stable, and Manger of unreaſonable Beaſts; as thou did'ſt not diſdain to be entertain'd even in the Houſe of *Simon* the Leper; as thou did'ſt not reject the Harlot, a Sinner like unto me, coming unto thee, and touching thee; nor the Thief on the Croſs, confeſſing thee; even ſo vouchſafe to admit me alſo, a miſerable Creature, to the receiving and communicating of the moſt pure, quickning and ſaving Myſteries of thy precious Body and Blood. *Amen.*

THou, O God and Saviour, knoweſt how vile I am, and with what eagerneſs I have purſued the Paths that lead to Everlaſting Death. How often has this Feaſt been prepared, I lovingly bid and called thereto, but have with frivolous Excuſes abſented my ſelf? Or if I have come, I have brought ſuch Troops of thy profeſs'd Enemies, unrepented Sins, along with me,

me; as if I came not to adore, but to defy thee; not to commemorate, but to renew thy Paſſion. I am not worthy, O Lord, I am not worthy to come into thy Preſence; much leſs to eat the Fleſh of the Sacrificed Lamb: For my Sins, O Bleſſed Jeſu, went along in Confederation with the High Prieſt, in Treachery with *Judas*, in Injuſtice with *Pilate*, in Malice and Cruelty with the People. Oh! what Puniſhment then ſhall I be thought worthy of, who have thus trampled under foot the Son of God, and counted the Blood of the Covenant an unholy thing? Where ſhall I vile Wretch appear, who have put my Lord to Death! who have Crucified to my ſelf the Son of God afreſh, and put thee to an open Shame! Where ſhould I appear, but before my Saviour, who has loved, and died for me; tho' I have hated and murder'd him? Thy Blood, O Jeſu, is my Refuge! O! let the Cry of it ſpeak on my Behalf; and may it ſpeak better things, than the Blood of *Abel*. Be merciful unto me, O God,

O God, be merciful unto me, for my Soul truſts in thee; and in the Clefts of thy Wounds ſhall be my Refuge, till thy Father's Indignation be paſt. O Bleſſed Advocate and Mediator, intercede for me with thy Father and Ours, thy God and Ours; and grant, that by the Grace which thou haſt found, by the Prerogative which thou haſt deſerved, by the Mercy which thou haſt purchaſed for me; as thou haſt been partaker of my Sufferings and Infirmities, ſo I, by thy Death and Reſurrection, and by thy infinite gracious Interceſſion, may be made Partaker of thy Holineſs and Glory, for thy own Merits ſake. *Amen.*

O Lord, make clean my Heart within me,
And take not thy Holy Spirit from me.

In the Name of the Father, and of the Son, and the Holy Ghoſt. Amen.

I Who am a wretched Sinner, here perſonally appearing, and proſtrate unto the Majeſty of the Great and

and Dreadful God; having in remembrance the exceeding Mercies of his great Goodneſs towards me; as in manifold Inſtances, ſo eſpecially in this, that on the Day of my Baptiſm, I was ſo happily and holily vowed and dedicated unto God, to be his Child, and to live in his continual Service: And that contrary to the Profeſſion, which was then made in my Name, I have ſo many and ſundry times, grievouſly violated my Vows, and profaned my Sacred Promiſes, and employ'd my Soul to the Service of the World, the Fleſh, and the Devil. At length recalling my ſelf, and with all Lowlineſs and Devotion, caſting my Soul and Body proſtrate before the dreadful Throne of his Juſtice, do acknowledge, confeſs, and yield my ſelf a miſerable wretched Sinner, guilty of that Death and Paſſion which Chriſt once ſuffer'd for me upon the tormenting Croſs. But turning my ſelf to the Throne of his infinite Mercy; and with all my might and force, from the very depth of my Heart, de-

deteſting the Iniquities of my fore-paſs'd Life, I moſt humbly beg and crave Pardon for the ſame; for the precious Death and Paſſion ſake of my Lord and Saviour; unto whom I promiſe and confirm again; I do avow and ſolemnly renew the Sacred Profeſſion, and Loyal Service, and Fidelity, which was made in my behalf unto him at my Holy Baptiſm; renouncing unfeignedly the Vanities of this wicked World, the Luſts of the Fleſh, and the Suggeſtions of the Devil; and converting my ſelf to my moſt Gracious and Merciful God; I deſire, deliberate, purpoſe, and fully reſolve, to honour him, ſerve him, and obey him for ever hereafter; giving and dedicating to him for this End, the Faculties of my Soul, and the Members of my Body, to be his faithful, loyal, and obedient Subjects and Servants, for ever; without unſaying, revoking or repenting me of this my Holy and Sacred Promiſe, or any part thereof. And I moſt humbly beſeech Almighty God, the Father, the Son, and the Holy Ghoſt, to

to confirm me in this conſtant Reſolution of Abandoning theſe my Sins, and living an Holy Life; and to accept of this Oblation of a broken and contrite Heart, which he has promiſed not to deſpiſe; entirely deſiring his Fatherly Goodneſs, that as he he has given me a will and deſire to purpoſe, ſo he would give me ſtrength and grace to perform all Holy Actions, through Chriſt Jeſus, my dear Redeemer. *Amen, Amen.*

A Preparatory Meditation, to bring the Mind into a Serious Frame.

IS it not fit, O my Soul, thou ſhouldſt pauſe a little on thy Redeemer's Death, before thou goeſt to remember it with the Congregation? There are thoſe Charms in that Death, which if rightly viewed, will be invincible Motives to thee to dye to a Sinful Life, and to embrace the Holy Life of Jeſus.

O that

O that I had Wings like a Dove, that I might fly away to *Golgotha*, and behold the dreadful Spectacle of God Crucified for the Sins of the Children of Men. A Mighty Myſtery this! To the *Jews* a Stumbling-Block, and to the *Greeks* Fooliſhneſs: What all the *Jewiſh* Rabbins could not ſee, what the greateſt *Heathen* Sages could not find out, that hath God revealed. O God! Thy Ways are not like our Ways, nor are thy Thoughts like our Thoughts. When all Mankind lay in Darkneſs, and was cover'd with the Shadow of Death, and the Old Serpent was going to ſwallow up their Souls; Behold! thy Son appears from Heaven, frights the Powers of Darkneſs, and all immediately fall down before him, and tremble.

Ah! My deareſt Jeſu, meekeſt of Kings, and fairer than all the Children of Men; I behold thee hanging on the Croſs, blotting out the Hand-Writing which was againſt me: How Red were

were the Characters! How Bloody were the Lines! Yet thy precious Blood makes them as white as Snow.

O my Lord, I hear thy Words, ſharper than any two-edged Sword; I hear thy Complaints, which broke the Rocks, and ſhook the Earth, and ſhall not my Heart be moved at them? For thee, the Son of the Moſt High, to cry out, *My Soul is exceeding ſorrowful, even unto Death.* Who can hear this, and not ſtand confounded! For Omnipotence to ſink thus! For Infinite Perfection to faint thus! For him that ſat on the Circle of the Earth, thus to weep, thus to mourn. Thou cryeſt to thy Father; and he ſeems deaf to thy Lamentations. No Showers from above come down; the Stars of Heaven with-hold their Influence; and ſcarce an Angel will ſtir to thy Aſſiſtance. But what need I wonder, that thou cryeſt ſo loud under the heavy load; for when we like Sheep had gone aſtray, thou bearedſt the Iniquity of us all: The Arrows of God ſtuck

faſt in thee, and his hand preſſed thee ſore.

O Bleſſed *Nazarite!* Whiter than Snow, brighter than the Sky, purer than the Sun; how is thy Face diſfigured with Grief! How do thine Eyes languiſh! Is this the Face, that was the Perfection of Beauty? Is this the Face, that was once the Deſire of all Nations? Is this the Face, which ſo many Prophets and Righteous Men have deſired to ſee? Is this the Face, that *Abraham* long'd to behold, and the Patriarchs were ambitious to have a View of? Is this the Face admired by Angels, and dreaded by Devils? Is this the Mighty Bridegroom of the Church, who was once transfigured on the Holy Mount, and his Face did ſhine as the Sun, and his Raiment became white as the Light? Is this he, whom God anointed with the Oyl of Gladneſs above his Fellows? Whoſe Garments ſmell of Myrrh, Aloes, and Caſſia; and caſt ſuch a Scent, that the Daughter of *Tyre* came with a Gift, and

and the Rich among the People entreated his Favour? ---- How is he alter'd? How is his Countenance chang'd? Yet ſtill thou art lovely, to a Soul that ſees farther than the outſide. Still thou art a Fountain of Living Waters. Still thou art the Joy of the whole Earth, the Light of Heaven, and the Song of *Sion*. My Thoughts, O Lord, ſhall follow thee to the Croſs. Methinks, I ſee, how thou art going to dye; thou lookeſt back on thine Enemies, and notwithſtanding all their Affronts, offereſt them Mercy. O Incomprehenſible Goodneſs! When thou art lifted up to the Infamous Tree, thou draweſt and inviteſt all Men unto thee; thou Preacheſt on the Croſs, and thy very Wounds are Sermons to the Children of Men; and thy Blood trickling down, is an Exhortation to Repentance. Surely it is good for me to adhere to thee, and to count it Death to be ſeparated from thee.

Oh! whither ſhall I go, but to thee? thou haſt the Words of Eternal Life. Thou art that lofty Cedar, whoſe Boughs over-ſpread the Believing World. Under the Shadow of that Tree will I reſt: It is for the Healing of the Nations. I will be glad in the Lord, and rejoice in my Bleeding Jeſus. While the World deſpiſes thee, I will honour thee; while Great Men paſs by and regard thee not, I that am poor and needy will wait to be refreſh'd by thee.

Go ye Fools, be enamour'd with Trifles, dote on your ſenſual Pleaſures; here is one that looks charming in his Tears, lovely in his Blood, amiable in his Wounds; and is more beautiful in the midſt of all his Diſtreſſes, than the brighteſt Virgin's Face, adorn'd with all the glittering Treaſures of the Eaſt.

O my Jeſus! Who can hear thee cry *I thirſt*, and not wiſh for Rivers of Tears?

Tears? What canſt thou thirſt for, but the Salvation of Mankind? Thou cameſt for that purpoſe from Heaven, and lefteſt thoſe brighter Manſions, to invite poor Sinners to the mighty Banquet there. For this thou didſt travel up and down, and enduredſt Cold, and Hunger, and Wearineſs; for this thou wroughteſt Miracles; for this thou didſt intreat, rebuke, and preach the Word, in ſeaſon, and out of ſeaſon; for this thou couldſt be content to want a Place where to lay thy Head; and taughteſt daily in the Temple, ſometimes on the Mount, ſometimes in a Ship, ſometimes in a Deſart; for this thou ſufferedſt, waſt buffeted, beaten, bruiſed and wounded; and for this thou diedſt.

The Drink-Offerings I bring to thee, are inſatiable Deſires after thy Grace and Favour. I offer thee no Rivers of Oyl, no Rams, no Bullocks with Horns and Hoofs. Thou deſireſt not Sacrifice, elſe would I give it thee, thou delighteſt not in Burnt-

Offerings. Thou chuſeſt rather that I ſhould obey thy Will; I am content to do it, yea, thy Law is within my Heart: My Soul flies and flutters about like *Noah*'s Dove, and can find no reſt, till it gets into thy Ark. Accept then, moſt Gracious Redeemer, the Vows I offer thee. Behold, and viſit this Vine, which thy own right Hand hath planted: Shine upon it Good Lord, and let it bring forth pleaſant Grapes. *Amen, Amen.*

The ADDRESS.

IT is well, O Sweeteſt Saviour Jeſus! it is very well, that thou art pleaſed to be a Daily Sacrifice for us; and to become our Daily Superſubſtantial Bread to feed our Souls. Certain it is, that we by our daily failings, and the remaining pollution of our Sins, frequently ſink down to the bottom of thy diſpleaſure. But do thou grant, that being refreſhed by the Sacrament, and recreated by thy Grace, ſtrengthned

ned by thy Spirit, and comforted with thy miraculous Sweetneſs, my Heart and my Affections may be lifted up on high.

O grant, that by thee my Soul may be lifted up to thee, and from herſelf may paſs into thee, with a pure Mind, with an unfeigned Religion, with an unblameable Faith and burning Devotion, with filial Piety, and a profound Reverence. For thou art the true God, the Word of Life, the bright Image and Splendor of thy Father's Glory, the Reward of Saints, and the Lord of Angels, the Brightneſs of an Eternal Light, the unſpotted Mirrour of Eternal Purity.

An Act of LOVE.

THEE alone, O Lord, my Soul deſires; thou art Eternal Sweetneſs in my Soul. If the Perfume of thy Oyntment be ſufficient to all the

World, what is the Refection of thy Table? If we live by every Word proceeding out of thy Mouth, what Felicity and Joy is it to live upon thee the Eternal Word; chewing thee by Faith, and digesting thee by Love, and entertaining thee in our Hearts for ever? How shall not my Bowels melt into thee, the Sun of Righteousness? How is it that I do not forget all deliciousness, besides thee?

A single Pleasure, poor and empty, wearying and unsatisfying, hath often made me to forget thee. Now that thou art truly and effectively present with me, how can any other Pleasure in the World seem pleasant to me any more? I will forget all the World, I will quit all the World to live on thee, if thou pleasest; O dearest Saviour! but do thou open thy Ark and Repositories of Sweetness, and fill my Soul and all my Desires, that there may be no room for any thing else.

Thou hast called unto me to open my Hand, and thou wouldst fill it: But I would not open it; I held the World fast,

faſt, and kept my Hand ſhut, and would not let it go. But do thou open it for me; not my hand only, but my mouth; not my mouth, but my heart alſo.

An Act of DESIRE *after* JESUS.

O Bleſſed Jeſus, thou haſt ſaid, *It is thy delight to be with the Sons of Men:* Thou haſt made thy ſelf the Companion of our journeys, the Light of our ignorance, the Remedy of our infirmity. Dwell with me, ſweeteſt Saviour, and delight in me. It is no ſmall thing I ask; O my God, can it ever be, that my God ſhould delight in me? That's too much, O God; grant that I may delight in thee, and do thou delight to pardon me, to ſanctify and ſave me.

Grant that I may never offend thee, that I may never grieve thy Holy Spirit, that I may not provoke the Angel of the everlaſting Covenant to anger. But thou delighteſt in the works of

thy hands, in the graces of thy Spirit, in thy own excellencies and glories. Endue me with thy Graces, fill me with thy Excellencies, let me communicate of thy Spirit; and then enjoy thoſe thy delights with thy ſervant, for thou canſt not elſe delight in me. Thou art thy own eſſential joy, and everlaſting bleſſedneſs, and inſeparable felicity: But this thou haſt ſaid, that thou delighteſt to be with the Sons of Men, becauſe thou truly loveſt us. Bleſſed be thy Name for ever and ever.

Ejacu-

Ejaculations and Meditations to be uſed at any time; but particularly after the Conſecration of the Symbols, when the holy Man that miniſters is bringing the Sacrament.

O Holy Jeſu, I behold thee ſtretched upon the Croſs, with thy Arms ſpread, ready to embrace and receive all Mankind into thy Boſom.

I come, Lord Jeſus, I come; O take me to thee, in the comprehenſions of an unalterable, of an everlaſting Love: For thou haſt opened thy Heart, as well as thine Arms, and haſt prepared a Lodging-Place for me in the Seat of Love.

I ſee thy Symbols, the holy Bread, and the bleſſed Cup; but I alſo contemplate thy Authority, eſtabliſhing theſe Rites: I adore thy Wiſdom, who haſt made theſe Myſteries like thy own Infancy; I ſee thy ſelf wrapt up in ſwadling-clouts, and covered with a veil; I hear thy voice bleſſing

theſe

theſe Symbols, thy mercy reaching out my Pardon, thy Holy Spirit ſanctifying my Spirit, thy Bleſſed Self making Interceſſion for me at the Eternal Altar in the Heavens.

Thy infinite Arm of Mercy is reached unto us, and our arm of Faith reaches unto Thee: Bleſſed be Jeſus, who will be joined to his ſervants.

This is thy Body, O Bleſſed Saviour Jeſus, and this is thy Blood; but theſe are not thy Wounds. My Lord had the Smart, but we the Eaſe; his were the Sufferings, but ours the Mercy; he felt the load of Stripes, but from thence a holy Balm did flow upon us; He felt the Thorns, but we ſhall have the Crown; and after he had paid the Price, we got the Purchaſe. Holy Jeſus! Bleſſed be God.

S. Ambroſ. Serm. 44. de S. Latrone.

I adore thy unſpeakable Goodneſs; I delight in thy unmeaſurable Mercy; I rejoice in thy Croſs; I deſire to know nothing, but the Lord Jeſus, and him crucified. *O let the*

Power

Power of thy Croſs prevail againſt all the *Powers* of *Darkneſs*; let *the Wiſdom of thy Croſs* make me wiſe unto Salvation; let *the Peace of thy Croſs* reconcile me to thy Eternal Father, and bring me Peace of Conſcience; let *the Victory of thy Croſs* mortify all my evil and corrupt Affections; let *the Triumph of thy Croſs* lead me on to a ſtate of Holineſs, that I may ſin no more; but in all things pleaſe thee, and in all things ſerve thee, and in all things glorify thee. 1 Cor. 1. 23, 24. Col. 1. 20. 1 Cor. 15. 57. Col. 2. 15.

Great and infinite are thy Glories, infinite and glorious are thy Mercies: Who is like unto the Lord our God, who dwelleth on high, and yet humbleth himſelf to behold the things that are in Heaven and Earth? Heaven it ſelf doth wholly miniſter to our Salvation. God takes care of us. God loves us firſt. God will not ſuffer us to periſh, but employs all his Attributes for our good;

good. The Son of God dyes for us; the Holy Spirit deſcends upon us, and teaches us; the Angels miniſter to us; the Sacrament is our food; Chriſt is married to our Souls; and Heaven it ſelf is offered to us for our portion.

8. O God my God, aſſiſt me now and ever, graciouſly and greatly: Grant that I may not receive Bread alone, for Man cannot live by that; but that I may eat Chriſt; that I may not ſearch into the Secret of Nature, but inquire after the Miracles of Grace. I do admire, I worſhip, and I love. Thou haſt overcome, O Lord, thou haſt overcome; ride on triumphantly, becauſe of thy Words of Truth and Peace; lead my Soul in this Triumph, as thy own Purchaſe; thy Love hath conquered, and I am thy Servant for ever.

Thou wilt not dwell in a polluted Houſe; make my Soul clean, and do thou conſecrate it into a Temple, O thou great Biſhop of our Souls; by the Inhabitation of the Holy Spirit of Purity. Let not theſe Teeth that break

the

the Bread of Angels, ever grind the Face of the Poor, let not the Hand of *Judas* be with thee in the Diſh; let not the Eyes which ſee the Lord, any more behold Vanity; let not the Members of Chriſt ever become the Members of an Harlot, or the Miniſters of Unrighteouſneſs.

I am nothing, I have nothing, I deſire nothing but Jeſus, and to be in *Jeruſalem* the holy City from above. Make haſte, O Lord, behold my Heart is ready: Come Lord Jeſus, come quickly.

I Am now before the Altar of God, even the God of my Joy and Gladneſs.

I will offer Thankſgiving unto my God, and pay my Vows unto the Moſt High.

O Lamb of God, that takeſt away the Sins of the World, *Grant me thy Peace.*

O Lamb of God, that takeſt away the Sins of the World, *Have Mercy upon me.*

Grant

Grant me, Gracious Lord, ſo to eat the Fleſh of thy Son, and to drink his Blood, that my ſinful Body may be made clean by his Body; and my Soul waſh'd through his moſt precious Blood. *Amen.*

LOOK down, O Lord, with Favour and good Acceptance, upon thy poor unworthy, but ſincere Servant, now proſtrating himſelf before thine Altar with ardent Zeal, and all the paſſionate and tender Reſentment of which my Heart is capable; wiſhing ſtill, that theſe Good Affections were greater, and worthy of thee; and that I might meet and embrace my Lord, with all the Perfection of Holineſs and eager Joy, by which thy beſt and deareſt Saints recommended their Prayers and Praiſes; and ſo eminently ſignalized themſelves in the Celebration of this Bleſſed Sacrament. O God! my Love and Life, my only and Eternal Bliſs, were but my Power proportioned to my Will, none of thoſe Excellent Patterns ever expreſſed more

more awful Reverence, more ardent Devotion, more eager Love, more humble Gratitude, than I at this time am diſpoſed, and moſt earneſtly wiſh to expreſs.

I know, O Lord, how far I am from being worthy to receive at thy hand ſuch plentiful Effuſions of Grace, ſuch diſtinguiſhing Marks of thy Kindneſs, as enabled them to be pious and exemplary in all their Addreſſes to thee: But yet my Heart, and all its Affections, ſuch as they are, I dedicate to thy Service. The utmoſt a devout Mind can conceive or deſire, I offer in thy preſence with all poſſible Reſpect; with Sincerity as unfeigned, as if my Zeal were much more bright and fierce. I do it without the leaſt Reſerve; all I have and am, is entirely thine, moſt freely conſecrated to thy uſe, my God and Lord; my Almighty Creator, and moſt Merciful Redeemer: Take then a full poſſeſſion of one, upon ſo many Accounts thy own: Enter, and dwell, and reign in me, abſolute, and for ever. Behold, I open my

my Arms wide to embrace my Lord, and Spouſe; I deſire at this time to receive thee into my Heart, with the ſame Reverence and Humility, the ſame reſpectful Gratitude and Love, the ſame Faith and Hope, and chaſt Deſire, with which thy Royal Mother received thee into her Virgin-Womb; when ſhe returned that pious Anſwer to the Angel, who brought her the glad Tidings of thy Myſterious Incarnation; *Behold the handmaid of the Lord, let it be unto me according to thy word.*

Luk. 1.

And as thy Servant *John Baptiſt*, that greateſt among them that are born of Women, thy Meſſenger ſent to prepare thy Way before thee, felt the Powerful Influence of the Divine Preſence, and confeſs'd it, by leaping in his Mother's Womb for Joy; as he, aſcribing nothing to himſelf, did afterwards declare himſelf the *Bridegroom's Friend, whoſe Joy was full in hearing the Bridegroom's Voice*; ſo do I deſire to offer my ſelf without any Exception, or Regard to

Joh. 3.

Pri-

Private Intereſt, and to rejoyce and live in thee alone. May all the Zeal and Raptures, the Ecſtacies and Heavenly Viſions of the Saints; may all their Virtues and their Praiſes; may every Creature in Heaven and Earth; may all that I have ever prayed for, and all that pray for me, contribute to thy Glory; and may thy Name be only and ever magnified, by all, and each of them.

Accept, O Lord, my hearty Wiſhes and Deſires of Praiſe and Thankſgiving, as Infinite as thy Majeſty; for they are thine of Right, and mayeſt thou be worthily bleſſed by them; this is, and ſhall be, my Daily, Hourly Prayer. Nor will I content my ſelf with wiſhing and endeavouring this ſingly and in my own Perſon; but do moſt ſincerely invite and conjure all the bleſſed Spirits above, all thy faithful People upon Earth, to joyn in this moſt juſt Tribute of Honour; and in full Conſort and perfect Harmony, to publiſh thy Praiſe and Glory, in all times and Places. Come in, ye

Na-

Nations and Countries, all Kindreds and Languages of the World, and bear your Parts, in Singing forth the Sweet, the Saving, the Holy Name of Jeſus; the Lamb of God, who was bruiſed for our Iniquities, and by whoſe Stripes we are all healed: To whom, with thee O Father, and thee O Bleſſed Spirit, be aſcribed all Honour, Praiſe, Might, Majeſty, and Dominion, throughout all Ages. *Amen, Amen.*

BE pleaſed, O God, to accept this our bounden Duty and Service; and command, that the Prayers and Supplications, together with the Remembrance of Chriſt's Paſſion, which we do now offer up to thy Divine Majeſty, may by the Miniſtry of thy holy Angels, be brought up into thy Heavenly Tabernacle: That thou, not weighing our Merits, but looking upon the Bleſſed Sacrifice of our Deareſt Saviour, which was once fully and perfectly made for us all, may'ſt pardon our Offences, and repleniſh us with thy Grace and Heavenly Benediction. *Amen.*

Whilſt

Whilſt upon your Knees you caſt in your Offering, ſtop, and ſay:

BLeſſed Jeſu! who didſt accept the Poor Widow's two Mites, be pleaſed graciouſly to accept this from thy unworthy Servant.

Then add,

O Lord God! how I receive the Body and Blood of my Moſt Bleſſed Saviour Jeſus Chriſt, the Price of my Redemption, is the very Wonder of my Soul! Yet my moſt firm and conſtant Belief upon the Words of my Lord and Maſter. At this time they are graciouſly tender'd to me, and my Faith: Lord, make me a worthy Receiver, and Partaker of all the Benefits of this Bleſſed Sacrament. *Amen.*

Imme-

Immediately before Receiving.

THOU haſt ſaid, that he that eateth thy Fleſh, and drinketh thy Blood, hath Eternal Life:

Behold the Servant of the Lord, be it unto me according to thy Word

At the Receiving of the Bread.

BY thy crucified Body, deliver me from this Body of Death.

At the Receiving of the Cup.

O LET this Blood of thine purge my Conſcience from dead works, to ſerve the living God.

Lord, if thou wilt, thou canſt make me clean.

O touch me, and ſay, I will, be thou clean.

After

After Receiving.

WHAT ſhall I render unto the Lord, for all the Benefits he hath done unto me?

I will take the Cup of Salvation, and call upon the Name of the Lord.

Worthy is the Lamb, that was ſlain, to receive Power, and Riches, and Wiſdom, and Strength, and Honour, and Glory, and Bleſſing.

Therefore Bleſſing, Honour, Glory, and Power, be to him that ſitteth upon the Throne, and to the Lamb, for ever and ever. *Amen.*

I have ſworn, and have ſtedfaſtly purpoſed tokeep thy Righteous Judgments.

O hold thou up my goings in thy Paths, that my foot-ſteps ſlip not.

A Thanſgiving after Reception.

O Thou Fountain of all Goodneſs! from whom every good and perfect Gift cometh, and to whom all Honour and Glory ſhould be returned. I deſire with all the moſt fervent and inflamed Affections of a grateful Heart, to bleſs and praiſe thee for thoſe ineſtimable Mercies thou haſt vouchſafed me. Lord, what is Man, that thou ſhouldſt ſo regard him, as to ſend thy Beloved Son to ſuffer ſuch bitter things for him? But, Lord, what am I the worſt of Men, that I ſhould have any Part in this Atonement, who have ſo often deſpiſed him and his Sufferings? O the height and depth of this Mercy of thine, that art pleaſed to admit me to the Renewing of that Covenant with thee, which I have ſo often, and ſo perverſly broken! That I, who am not worthy of that daily Bread which ſuſtains the Body, ſhould be made Partaker of this Bread of Life, which nou-

nouriſheth the Soul; and that the God of all Purity ſhould vouchſafe to unite himſelf to ſo polluted a Wretch! O my God, ſuffer me no more, I beſeech thee, to turn thy Grace into Wantonneſs, to make thy Mercy an Occaſion of Security; but let this unſpeakable Love of thine conſtrain me to Obedience; that ſince my Bleſſed Lord hath died for me, I may no longer live unto my ſelf, but to him. O Lord, I know there is no Concord between Chriſt and *Belial*; therefore ſince he hath now been pleaſed to enter my Heart, O let me never permit any Luſt to chaſe him thence; but let him that hath ſo dearly bought me, ſtill keep poſſeſſion of me, and let nothing ever take me out of his hand. To this end be thou graciouſly pleaſed to watch over me, and defend me from all Aſſaults of my Spiritual Enemies: But eſpecially deliver me from my Self, from the Treachery of my own Heart, which is too willing to yield it ſelf a Prey. And where thou ſeeſt I am either by Nature or Cuſtom moſt weak, there

do thou, I beſeech thee, magnifie thy Power in my Preſervation. [*Here mention thy moſt dangerous Temptations.*] And, Lord, let my Saviour's Sufferings for my Sins, and the Vows I have now made againſt them, never depart from my Mind; but let the remembrance of the one, enable me to perform the other; that I may never make Truce with thoſe Luſts which nailed his Hands, pierced his Side, and made his Soul heavy to the Death: But that having now a-new liſted my ſelf under his Banner, I may fight manfully, and follow the Captain of my Salvation, even through a Sea of Blood. Lord, lift up my Hands that hang down, and my feeble Knees, that I faint not in this Warfare; O be thou my Strength, who am not able of my ſelf to ſtruggle with the ſlighteſt Temptations. How often have I turned my Back in the Day of Battel? How many of theſe Sacramental Vows have I violated? And, Lord, I have ſtill the ſame unconſtant deceitful Heart to betray me to the breach of this. O thou who art

art Yea and Amen, in whom there is no ſhadow of Change, communicate to me, I beſeech thee, ſuch a Stability of Mind, that I may no more thus ſtart aſide like a broken Bow: But that having my Heart whole with thee, I may continue ſtedfaſt in thy Covenant; that not one good Purpoſe which thy Spirit hath raiſed in me this day, may vaniſh, as ſo many have formerly done; but that they may bring forth Fruit unto Life Eternal. Grant this, O Merciful Father, through the Merits and Mediation of my Crucified Saviour.

An Euchariſtical Hymn taken from the Prophecies of the Old Teſtament, relating to the bleſſed Sacrament.

PRAISE ye the Lord: I will praiſe the Lord with my whole Heart, in the Aſſembly of the Upright, and in the Congregation.

He that hath made his Wonderful Works to be remembred, the Lord is

gracious, and full of compaſſion: He hath given Meat unto them that fear him, he will ever be mindful of his Covenant.

His Bread ſhall be fat, and he ſhall yield Royal Dainties.

Binding his Foal unto the Vine, and his Aſſes Colt unto the choice Vine; he waſhed his Garment in Wine, and his Cloaths in the Blood of Grapes.

In this Mountain ſhall the Lord of Hoſts make unto all People a Feaſt of Fat things, a Feaſt of Wine on the Lees.

He will ſwallow up Death in Victory, and the Lord will wipe away Tears from all Faces; and the Rebuke of his People ſhall he take away from off all the Earth; for the Lord hath ſpoken it.

And the Lord their God ſhall ſave them, as the Flock of his People; for how great is his Goodneſs, and how great is his Beauty? Corn ſhall make the Young Men chearful, and New Wine the Virgins.

The

The Lord whom ye ſeek ſhall ſuddenly come to his Temple, even the Meſſenger of the Covenant, whom ye delight in.

He ſhall purify theSons of *Levi*, and purge them as Gold and Silver, that they may offer unto the Lord an Offering in Righteouneſs.

O *Iſrael*, return unto the Lord thy God for thou haſt fallen by thine Iniquity. Take with you Words, and turn to the Lord, ſaying,

Take away all Iniquity, and receive us graciouſly; ſo will we render the the Calves of our Lips; for in thee the Fatherleſs findeth Mercy.

The Lord hath ſaid, I will heal their Backſlidings, I will love them freely, for mine Anger is turned away.

They that dwell under his Shadow, ſhall return; they ſhall revive as the Corn, and bloſſom as the Vine; the Memorial thereof ſhall be as the Wine of *Lebanon.*

The Poor ſhall eat, and be ſatisfied; they ſhall praiſe the Lord that ſeek him; your Heart ſhall live for ever:

for he hath placed Peace in our Borders, and fed us with the Flour of Wheat.

For from the riſing of the Sun, even unto the going down of the ſame, the Name of the Lord ſhall be great among the Gentiles, and in every Place Incenſe ſhall be offered unto his Name, and a pure Offering; for his Name ſhall be great among all Nations.

Whoſo is wiſe, ſhall underſtand theſe things, and the prudent ſhall know them; for the Ways of the Lord are right, and the Juſt ſhall walk in them; but the Tranſgreſſors ſhall fall therein.

Glory be to the Father, and to the Son, and to the Holy Ghoſt:

As it was in the beginning, is now, and ever ſhall be, world without end. Amen.

A Prayer of Interceſſion.

O Moſt gracious Lord, who ſo tenderly loveſt Mankind, as to give thy dear Son out of thy Boſom to be a Propitiation for the Sins of the whole World; grant that the Effects of this Redemption may be as univerſal as the Deſign of it, that it may be to the Salvation of All. O let no Perſon by Impenitence and wilful Sin, forfeit his Part in it; but by the Power of thy Grace bring all, even the moſt obſtinate Sinners, to Repentance. Enlighten all that ſit in Darkneſs, all *Jews*, *Turks*, *Infidels* and *Hereticks*; take from them all Blindneſs, Hardneſs of Heart, and Contempt of thy Word, and ſo fetch them home, Bleſſed Lord, to thy Fold, that they may be ſaved among the Number of the true *Iſraelites*. And for all thoſe, upon whom the Name of thy Son is called; grant, O Lord, that their Converſations may be ſuch, as becometh the Goſpel of Chriſt; that his Name be no longer

Blaſphemed among the *Heathens*, through us. O Bleſſed Lord, how long ſhall *Chriſtendom* continue the vileſt Part of the World, a Sink of all thoſe abominable Pollutions, which even *Barbarians* deteſt? O let not our Profeſſion and our Practice, be at ſo wide a diſtance. Let not the Diſciples of the Holy and Immaculate *Jeſus*, be of all others, the moſt Profane and Impure. Let not the Subjects of the Prince of Peace, be of all others the moſt Contentious and Bloody; but make us *Chriſtians* in Deed, as well as in Name; that we may walk worthy of that holy Vocation wherewith we are called, and may with one Mind and one Mouth glorify thee the Father of our Lord *Jeſus Chriſt*. Have Mercy on this languiſhing Church, look down from Heaven the Habitation of thy Holineſs, and Glory. Where is thy Zeal and thy Strength, the ſounding of thy Bowels and of thy Mercies towards us? Are they reſtrained? Be not Wroth very ſore, O Lord, neither remember Iniquity

for

for ever; but tho' our Backſlidings are many, and we have vigorouſly rebelled, yet according to all thy Goodneſs, let thy Anger and thy Fury be turned away, and cauſe thy Face to ſhine upon thy Sanctuary; and ſo ſeparate between us and our Sins, that they may no longer ſeparate between us and our God. Save and defend all Chriſtian Kings, Princes and Governors, eſpecially thoſe to whom we owe Subjection; plead thou their Cauſe, O Lord, againſt thoſe that ſtrive with them, fight thou againſt thoſe that fight againſt them: And ſo guide and aſſiſt them in the Diſcharge of that Office whereunto thou haſt appointed them, that under them we may lead a quiet and peaceable Life, in all Godlineſs and Honeſty. Bleſs them that wait at thine Altar; open thou their Lips, that their Mouth may ſhew forth thy Praiſe: O let not the Lights of the World be put under Buſhels, but place them in their Candleſticks, that they may give

Light to all that are in the Houſe. *Jeroboam*'s Prieſts prophane thy Service, but let the Seed of *Aaron* ſtill miniſter before thee. And, O thou Father of Mercies, and God of all Comfort, ſuccour and relieve all that are in Affliction; deliver the Out-caſt and poor, help them to Right that ſuffer Wrong, let the ſorrowful ſighing of the Priſoners come before thee, and according to the Greatneſs of thy Power, preſerve thou thoſe that are appointed to dye: Grant Eaſe to thoſe that are in Pain, Supplies to thoſe that ſuffer Want; give to all preſumptuous Sinners a Senſe of their Sins; and to all Deſpairing, a Sight of thy Mercies; and do thou, O Lord, for every one abundantly above what they can ask or think. Forgive my Enemies, Perſecutors and Slanderers, and turn their Hearts. Pour down thy Bleſſings on all my Friends and Benefactors, all who have commended themſelves to my Prayers. [*Here thou mayeſt name particular Perſons.*] And grant, O Merciful Father, that through the

the Blood of the Croſs, we may all be preſented pure and unblameable, and unreproveable in thy ſight; that ſo we may be admitted into that Place of Purity, where no Unclean thing can enter, there to ſing Eternal Praiſes to Father, Son and Holy Ghoſt, for ever.

To which may be added any time that Day, or Evening, a Prayer for Imitation of the Holy Jeſus.

O Thou, who art the Way, the Truth, and the Life! I know thee, who thou art, the Son of the living God! Who ſhall lead me into *Edom!* Who ſhall bring me into the ſtrong City, into that City which hath Foundations, whoſe Builder and Maker is God! Wilt not thou, O Lord, ſtrong and Mighty?

Hear, O my Soul! Thy Redeemer calls; *If any Man ſerve me, let him follow me; and where I am, there ſhall alſo my Servant be.*

O my Lord, I had need of a Guide in this Age, when the World lies in Wicked-

Wickedneſs: How many ways to Ruin do I ſee! How many Nets do I behold ſpread for me! What a Snare are even theſe outward Comforts! How do they entice and draw the Heart away!

O Father of Mercy! How many thouſands do I ſee beguiled by the Riches and Pleaſures of this Life! How inſenſible do they grow of that Life, they are to live for ever! How forgetful of God? How enamoured with the fading Glories of this World! How does the Beauty of their Souls decay, and wither away! And one teaches the other the way to Hell!

O my God! What ſhall I do among ſo many Enemies! Whither ſhall I turn my ſelf in all this Darkneſs! How ſhall I behave my ſelf among all theſe Precipices! Without thy Light, I muſt needs be loſt! Riſe, Riſe, thou Glorious Morning-Star, that I may be able to ſee my way; thou that art the Light of the World; he that follows thee, cannot walk in Darkneſs! Thou art my Sun, why ſhould I be afraid of going

going aſtray? Thou art my way, how can I be deceived! Thou art Goodneſs it ſelf, how can I miſtruſt thee, when thou haſt ſpilt thy Blood for me!

Tho' naturally thou dwelleſt in Light inacceſſible, yet of inviſible thou becameſt viſible; on purpoſe that I might follow, not *Lucifer*, the Father of Lies, not that Enemy who tranſforms himſelf into an Angel of Light; but thee, in whom are all the Treaſures of Wiſdom and Knowledge.

Great Phyſician of Souls! thou cameſt down to preſcribe me Phyſick, and that I might not be afraid to take it, didſt take it before me, and of God becam'ſt Man, that I might imitate thee in the Holineſs of thy Human Nature.

This is it, O my Lord, that my Soul deſires, even to ſet thee before mine Eyes, to repreſent thee in lively Colours before my Mind, and to conform to thy Great Example! O my *Jeſus!* thy Spirit I want, which may change me into thy Image from Glory to Glory, from one degree of Brightneſs to another; and enable me to ſee what Harmony, what order,

order, what peace, what content, what ſatisfaction there was in thy innocent, ſpotleſs, and blameleſs Life.

O my God, my Soul longs to ſay with the Apoſtle, I live, yet not I, but *Chriſt* lives in me. Once thou didſt create me after thy Image, but I defaced it; thoſe curious Lines I darkned, and daſhed, yet thou haſt given me hopes to recover that Jewel; and, O my Lord, do thou place it in its Throne again! How do I long to have my Heart renewed, and my Soul tranſformed, that I may mind the things of the Spirit with Sincerity and Earneſtneſs!

Who but a Fool would not tread in thy ſteps, my deareſt Lord! Yet ſuch a Fool, ſuch a Sot, ſuch a Beaſt I have been! I have ſeen thee lighting me to Heaven, and yet have loved Darkneſs better than Light.

O thou Eternal Wiſdom! I hate this Folly! I abhor this Stupidity! I will follow the Lamb, whitherſoever he goes. The Apoſtles followed thee, why ſhould not I? Whole Armies of Pri-

Primitive Believers followed thee, why ſhould not I? Why ſhould not their Example prompt me? Why ſhould I have leſs eſteem for thee, than they had?

My very Name obliges me to follow thee! What am I a Chriſtian for, if I do not imitate thee! O let me not blaſpheme that worthy Name, whereby I am called! I blaſpheme it, if by my vain Converſation I give thine Enemies occaſion to ſpeak ill of thy Religion. Do I call my ſelf by thy Name, and ſhall not that Name put me in mind of my Duty?

My Heart is ſtubborn: My Will perverſe: O do thou bow it! Make me ready, make me willing for this Work.

Thou tookeſt up thy Croſs, O let me not dream of Beds of Roſes! Thou waſt ſubject to thy Parents, O make me ſubmiſſive to my Superiors! Thou didſt reſiſt Temptations, O let me not be overcome by them! Thou didſt deſpiſe the World, O let me not be enamoured with it! Thou wenteſt about, doing

doing good; O let me not be backward to Works of Charity!

Thou didſt deny thy ſelf, O let me not indulge my vain Deſires. Thou didſt work while the day did laſt, let me not harden my Heart in this my day. Thou waſt humble, let the ſame Humility take root in my Soul. Thou waſt meek, let this Meekneſs be the Rule of all my Actions. Thou didſt not aim at Vain-Glory, let no ſuch pitiful end defile my Soul.

Thou didſt bear with the weak, O let me be tender-hearted, and gentle too. Thou didſt patiently endure Injuries, let me not fret and murmur under them. Thou waſt faithful in thy Father's Houſe, let me be ſo in the Duties of my Calling, and Relations. Thou didſt receive and embrace the Penitent, O let me rejoyce over thoſe who are ſorry for their Faults. Thou did'ſt encourage Goodneſs and Holy Inclinations; let me cheriſh them, whereſoever I find them.

Thou didſt do thy Father's Will, O let

let me not pretend Impediments. Thou didſt good for evil, let me not recompenſe Sin with Sin. A Senſe of God's Goodneſs, was Meat and Drink to thee, O let it be my Diet too!

Thou waſt a Pattern of Gravity, O let me not be vain and fooliſh in my Converſation. Thou didſt ſpend thy ſelf for the good of Mankind, let me not indulge my Eaſe too much. Thou didſt entirely reſign thy ſelf to thy Father's Pleaſure under the ſevereſt Trials, teach me this Art of Self-Reſignation too. Thou waſt zealous for the Houſe of God, O let not Lukewarmneſs ſpoil my Soul. Thou waſt not taken with the Pomp and Glory of the World, let not me be gull'd with theſe empty Shows. The Frowns of Men could not make thee weary of being ſtrictly conſcientious, let not theſe pitiful things make me aſhamed of thee, and thy Goſpel.

O my Jeſus! Thy Kingdom muſt ſuffer violence, and whoever enters there, muſt force his way through all Impediments: And what if I offer violence

lence to my luſts and paſſions for a time, how ſweet will it be to lye encircled in thy Arms one Day, and to hear thee ſay, *Come ye bleſſed of my Father, inherit the Kingdom prepared for you.*

Thou doſt promiſe me, That if I will fight for thee, thou wilt give me to eat of the Tree of Life, and to ſit down with thee in thy Kingdom, at thy Table, and to be a King and a Prieſt for ever.

Do I believe this, and ſcruple fighting the good Fight? Do I believe this, and am I afraid of the World's Frowns? and am I aſhamed of the Severities thou calleſt me to, and haſt thy ſelf undergone?

Why ſhould I miſtruſt thee, when I ſee thee uſe the ſame Mortifications thou biddeſt me chuſe?

O my Lord! That very contempt of the World, that Meekneſs and Humility, that ſeverity of Life, that averſion from ſenſual Pleaſures, that enmity to Sin, that hatred of Vanity, that Indignation againſt bruriſh Delights, that Sincerity, that Simplicity, thou requi-

requireſt of me, thou didſt obſerve and practiſe, and perform thy ſelf; ſo that thou layeſt the ſame Burden on my Shoulders that lay on thine; and if I dye with thee, I ſhall live with thee too; if I ſuffer with thee, I ſhall reign with thee.

O then, I will not tarry! I will make haſte, and conform to thine Example. I ſhall not fare worſe than my King and Maſter did; as I have born the Image of the Earthly, ſo ſhall I alſo bear the Image of the Heavenly.

I will walk as my *Jeſus* walked. O my Lord! Make me Holy, as thou art Holy; Perfect, as my Father which is in Heaven is Perfect. O my Lord, and Maſter, there is no other way to Glory, but by thee.

Thou being exceeding rich, becameſt poor to enrich my Soul! Thou cameſt not to do thine own Will, but the Will of him that ſent thee. I will not do mine own Will: I will follow thee through Fire and Water; I will follow thee through Bryars and Thorns, through good Report, and evil Report.

O,

O, chaſe away all ſlaviſh Fear from my Soul! Let me not be afraid of Difficulties! What can be difficult, where thou art both the Guide and the Encourager? Thou canſt not deceive me; thou canſt not delude me; it muſt be ſo as thou haſt ſaid: All things are poſſible to him that believes: I'll chuſe ſome hardſhip here, that I may reſt in thy Boſom hereafter; I'll be content to paſs through a dirty way for ſome time, that I may lye down in the green Paſtures of thy Mercies for ever.

The ſight of the Croſs in the Holy Sacrament, ſhall be my Motive: I'll draw Arguments from that Remembrance of thy Death, to die to the World. I will travel with thee; I will ſail through the boiſterous Sea of this Life with thee: And, O, my *Jeſus*, let me arrive ſafe in the Everlaſting Harbour. *Amen*, *Amen*.

Then

Then conclude the Day, with this Form of Praiſe.

AND now, What Reward ſhall I render unto thee, O, Holy, Bleſſed, and Incomprehenſible Trinity, for all the Benefits I have received at thy Hands this day! Awake up, my Glory! Awake, my outward, and inward Man! I will ſing, and give Praiſe: Whence is it, that ſo poor a Wretch, as I am, is crowned with all this Mercy and loving Kindneſs.

O my Soul, thou haſt been watered this day with the Streams that flow from the Paradiſe of God! I that was worthy of God's hatred, how have I been this day advanced! What great Things hath God done for me! What Honour hath he laid upon me! What Majeſty, what Glory hath he conferred upon me!

I feel

My Heart grows hot within me! I will ſing and give Praiſe! Who would not praiſe thee, that hath ſeen thy Goings in the Sanctuary, as I have ſeen them this day!

Holy Father, thou haſt this day embraced me! Holy Jeſus, thou haſt this day poured out Bleſſings upon me! Holy Spirit, thou haſt this day manifeſted thy ſelf unto me! Holy, Holy, Holy, Lord God of Hoſts, Thou haſt humbled thy ſelf this day to a miſerable Creature.

O, how often have I returned to the Vomit! How often have I gone a whoring from Thee! Yet, behold, the Lord, inſtead of Bread of Affliction, hath given me the Bread which came down from Heaven; inſtead of the Cup of Trembling, hath given me the Cup of Salvation! I will remember thy Name, O Lord, I will ſpeak of all thy wondrous Works!

O my Lord, I ſee thy hand is not ſhortned, neither is thy ſtrength abated! Thou that hadſt Mercy on the vileſt Sinners formerly, extendeſt thy Goodneſs

neſs to ſuch miſerable Creatures ſtill! I have drawn Water this day from the Well of Salvation, even from thy Wounds, O Crucified Redeemer! Thou haſt looked upon a Prodigal this day; Thou haſt run, and fallen on my Neck, and kiſſed my Polluted Soul!

O Honour! O Dignity! O Compaſſion! O Charity! O Love! O Mercy! O Goodneſs! which the Redeemed of the Lord muſt ſpeak of! Even they, whom he hath redeemed from the hand of the Enemy, and gathered them out of the Lands; from the *East*, and from the *West*, from the *North*, and from the *South*; they wandred in the Wilderneſs, in a ſolitary way; they found no City to dwell in; Hungry, and Thirſty, their Soul fainted in them; then they cried unto the Lord in their trouble, and he delivered them out of their diſtreſſes, and he led them forth by the right way, that they might go to a City of Habitation.

O that Men would praiſe the Lord for his Goodneſs, and for his wonderful Works to the Children of Men.

Open

Open to me the Gates of Righteouſneſs, I will go into them, and I will praiſe the Lord. This is the Gate of the Lord, into which the Righteous ſhall enter; I will praiſe thee, for thou haſt heard me, and art become my Salvation. The Stone which the Builders refuſed, is become the Head-Stone of the Corner. This is the Lord's doing, and it is marvellous in our Eyes.

If I forget thee, O, my *Jeſus!* let my Tongue cleave to the roof of my Mouth. Thou haſt regarded my Tears; thou haſt taken notice of my Supplication; thou haſt given me my heart's deſire; thou haſt not with-held from me the requeſt of my lips!

Thou have given me leave to come to thine Altar this day, and to lift up my hands towards thy Holy Oracle! Thou haſt fed my Soul this day with Royal Dainties, with Peace and Pardon, with a Right to thy Promiſes, and offers of Eternal Life, with Aſſiſtances of thy Holy Spirit, and the Riches of Grace and Mercy.

This

This is the Food, which the Holy Bread and Wine have repreſented to me this Day, and with this Food thou haſt bleſſed my Soul. In this Food will I glory, of this will I make my boaſt. This is the Food for Immortal Spirits! This preſerves Souls, through the power of God, unto Salvation; this is Bread which fades not away; this is the Wine which may be had without Money, and without Price.

O my God, thou requireſt no Price, but a wounded Heart; no Gold, no Silver, no Jewel, but an obedient Soul: I bring it, I offer it. I beg thou wouldſt be pleaſed to accept of it; thou deſerveſt it; thou mayſt challenge it; it is thine. Thou gaveſt it me, thy Spirit made it willing, thy Grace did melt it; thy Fire burnt away the Droſs; thy Goodneſs purified it, and thou wilt cleanſe it more and more.

All the Good I have, is thine; from thee it flows, from thee it ſprings; thou conveyeſt it to my Soul. Thou openeſt mine Ears; thou awakeneſt me; every good Thought I have, is thine; every

good Inclination, every good Reſolution, every good Intention is thine; thou influenceſt every good Action I perform. My praiſe ſhall be of thee in the great Congregation, I will declare thy Faithfulneſs and Salvation.

O, how good is God to *Iſrael*, even to them that are of a clean Heart! O, make me clean, that I may feel thy Goodneſs; thou art my Phyſician, I am thy Patient; thou art my Father, I am thy Son; thou art my Maſter, I am thy Servant; thou art my Teacher, I am thy Diſciple: Thy Spirit is good, O, lead me in the way Everlaſting.

God forbid that I ſhould glory in any thing, ſave in the Croſs of Chriſt, and him crucified. O that the World were crucified to me, and I unto the World! I will rejoyce in thy Love, my deareſt Lord! I have ſeen thy Power, Wiſdom, and Goodneſs.

I rejoyce, O Lord, in all the Glorious Gifts, and Perfections, and Accompliſhments, and Vertues, and Graces of *Chriſt Jeſus*. I rejoyce in all the Mercies, thou haſt beſtowed on the bleſſed An-

Angels, in that Purity and Innocence, in that Brightneſs and Splendor, in that Bliſs and Felicity they are crowned withal, in their Care of thy People in their Miniſterial Offices to thoſe that ſhall be Heirs of Salvation.

I rejoyce in all the Graces, thou haſt diſpenſed to thy holy Apoſtles, in their miraculous Healing of the Sick, in their powerful Preaching, whereby the World was converted, in their Knowledge and Illumination, in their Zeal and Fervor, in their Patience and Humility, in their Watchfulneſs and Heavenly-mindedneſs; for in all theſe I ſee thy Mighty Arm, and Strong Hand, and the Light of thy Countenance: And all that they have done, and ſaid, is written for my Learning.

I rejoyce in all the Bleſſings thy Saints enjoy, in thy calling them to thy marvellous Light, in adorning their Souls with ſo many reſplendent Vertues, in honouring them with the lofty Titles of Children, and Brethren, and Friends, and Kings, and Prieſts; in viſiting them with thy Salvation, in

aſſiſting them with thy Power, thy Spirit, and Influences, in their Dangers and Neceſſities; in helping their Infirmities, in purifying their Souls, in enlivening their Spirits, that they may not be aſhamed of the Goſpel of *Chriſt Jeſus*; in keeping them from all Evil, in reſcuing them from Temptations, in giving them a Happy Death, and promiſe of a Glorious Reſurrection.

I rejoyce in all thy Mercies to poor Sinners, in calling them to Repentance; in entreating, admoniſhing, and beſeeching them to be reconciled to God; in forbearing of them; in thy Patience and long-ſuffering toward them; in waiting for their Repentance; in adjuring them by Bowels of Mercy, by the Blood of *Jeſus*, by the Wounds of a Crucified Redeemer, by the ſweeteſt Calls, and the greateſt Motives to Seriouſneſs and Holineſs; in thy receiving the Penitent; in forgetting all their Unkindneſſes, and forgiving the Affronts they have offered unto thee; in remembring their Sins no more, and drowning them in the depth

depth of the Sea, even in the Blood of the Lamb, which was ſlain from the Foundation of the World.

I rejoyce in all thy loving Kindneſſes to thy Church; in giving her thy Word, thy Ordinances, thy Sacraments; in making her thy Bride, thy Spouſe, and thy Favourite; in ordaining the *Lord Jeſus* to be her Head, her Husband, and her Protector and Nurſing Father.

O, *Jeſu!* I rejoyce in thy Incarnation, in the great Myſtery of Godlineſs, God manifeſted in the Fleſh, juſtified in the Spirit, ſeen of Angels, preached in the World, believed on by the Gentiles, received up into Glory.

I have reaſon to rejoyce in thy Hypoſtatick Union, in thy being the Prince of Men and Angels, and in that all the Treaſures of Wiſdom and Knowledge are in thee. I rejoyce in thy ſending the Comforter into the World; in thy Promiſes, in thy Offers, in thy Providences, in the Proviſion thou haſt made for our Souls and Bodies.

O, give me a thankful Heart for my Right Shape, for my Health, and Strength, and Temporal Advantages; O, what a Mercy is it, that thou haſt cauſed me to be born in the Light, in the true Religion; in a Religion free from notorious Errors, and Superſtitions!

How am I beholden to thee, that thou haſt kept me from ſo many Opportunities of ſinning againſt thee, from abundance of Temptations, from innumerable Occaſions of Evil!

How many have I ſeen ſnatch'd away by ſudden Death; and I am yet alive! How many have been denied the Grace of Repentance, which thou ſtill offereſt to me, that I have a Heart to pray and praiſe thy Name: What a mighty Token of thy Love is this!

Let Heaven and Earth praiſe the Lord; let all the Angels in Heaven praiſe him. Let every thing that hath Breath, praiſe the Lord; praiſe thou the Lord, O my Soul!

I'll

I'll acknowledge thee for my God, I'll own thee for my Redeemer; thou ſhalt be my King, my Maſter, my Sovereign Lord! I will conſecrate all my Labours, all my Services, all I have, and all I am, to thy Glory! O what a Favour is Forgiveneſs of Sin, which I truſt I have received this day!

Think, O my Soul, what a Bondage thou art delivered from! Think, what a Slavery thou art freed from. Now thou art at liberty, now thou mayſt ſerve God chearfully; now thou mayſt freely go on, from Virtue to Virtue.

This is a day of Thankſgiving; this is a day of Glad Tidings; this is a day which ought to be remembred; O my *Jeſus!* Thou haſt this day viſited the Earth, and watered it! Thou haſt made it rich with thy Showers; thy Grace hath dropped upon me this day, like the Rain on the mowed Graſs!

O; Order my Steps according to thy Word for the future. Let me

ſee

ſee thee in every Mercy! Teach me to admire thee in every Bleſſing! Let nothing ſeduce my Heart from thee. When my Afflictions come upon me, let me receive them with Thanks and Submiſſion. When I ſtumble, do thou ſupport me; when I fall, do thou raiſe me up; when I go aſtray, do thou ſeek me; when I err, do thou direct me; when I ſlacken in thy Service, do thou ſtrengthen me.

Keep the Door of my Senſes, that no impure thing may enter there. Let my Heart be thy Temple. Teach me to enquire daily, what Progreſs I make in thy Way. Let thy Word be a Lantern to my Feet, and a Light unto my Paths. Let no Evil Company diſcourage me. Let thy Providence direct me to Perſons that love thy Law, and in theſe Excellent Ones let all my Delight and Comfort be.

O my Lord, my Life is hid in thee! But when thy Glory ſhall appear, I ſhall be like thee! Speak Lord, for thy

thy Servant hears. Let none of thy Commandments be hence-forward grievous to me. Open thy Hand, and feed my Soul. When I am tempted, lay no more upon me, than I am able to bear!

Give me Courage, to ſtrive to enter in at the ſtrait Gate! Let me ever look at the things which are not ſeen; for the things which are ſeen are Temporal; but the things which are not ſeen, are Eternal!

Thy Kingdom, Lord, is not in Meat and Drink, but in Peace, and Joy in the Holy Ghoſt: Give me a taſte of it. Let Eternity be always in my Mind! Into thy Hands I do commend my Spirit, my Body, and all the Concerns of my Life.

Let thy Grace come down upon me plentifully. Let me not do thy Will negligently. Let me live in the Thoughts of another Life, and let thoſe Thoughts encourage me to perform my Duty conſtantly and conſcientiouſly.

O hear me! O anſwer me! O pity! O relieve! O ſuccour me! Thou that art the God of my Salvation, and my Tongue ſhall talk of thy Righteouſneſs, all the day long!

Let all thoſe that ſeek thee, rejoyce, and be glad in thee, and let ſuch as love thy Salvation, ſay continually, Let God be magnified! I am poor and needy, make haſte unto me, O Lord! Thou art my Help, and my Deliverer: Make no long tarrying, O my God. *Amen.*

O Immenſe Goodneſs! Unſpeakable Mercy! Delightful Refection! Bleſſed Peace-Offering! Effectual Medicine of our Souls; Holy JESUS! How Great is thy Mercy, who haſt Feaſted me with the Bread of Virgins, with the Wine of Angels, with Manna from Heaven!

O when ſhall I paſs from this dark Glaſs? From Eating thy Body, to Be-

Beholding thy Face in thy Eternal Kingdom of Glory!

Bleſſed be the Lord God of Iſrael, *who only doth wondrous things: And bleſſed be the Name of His Majeſty for ever; and all the Earth ſhall be filled with His Majeſty.* Amen, Amen.

FINIS.

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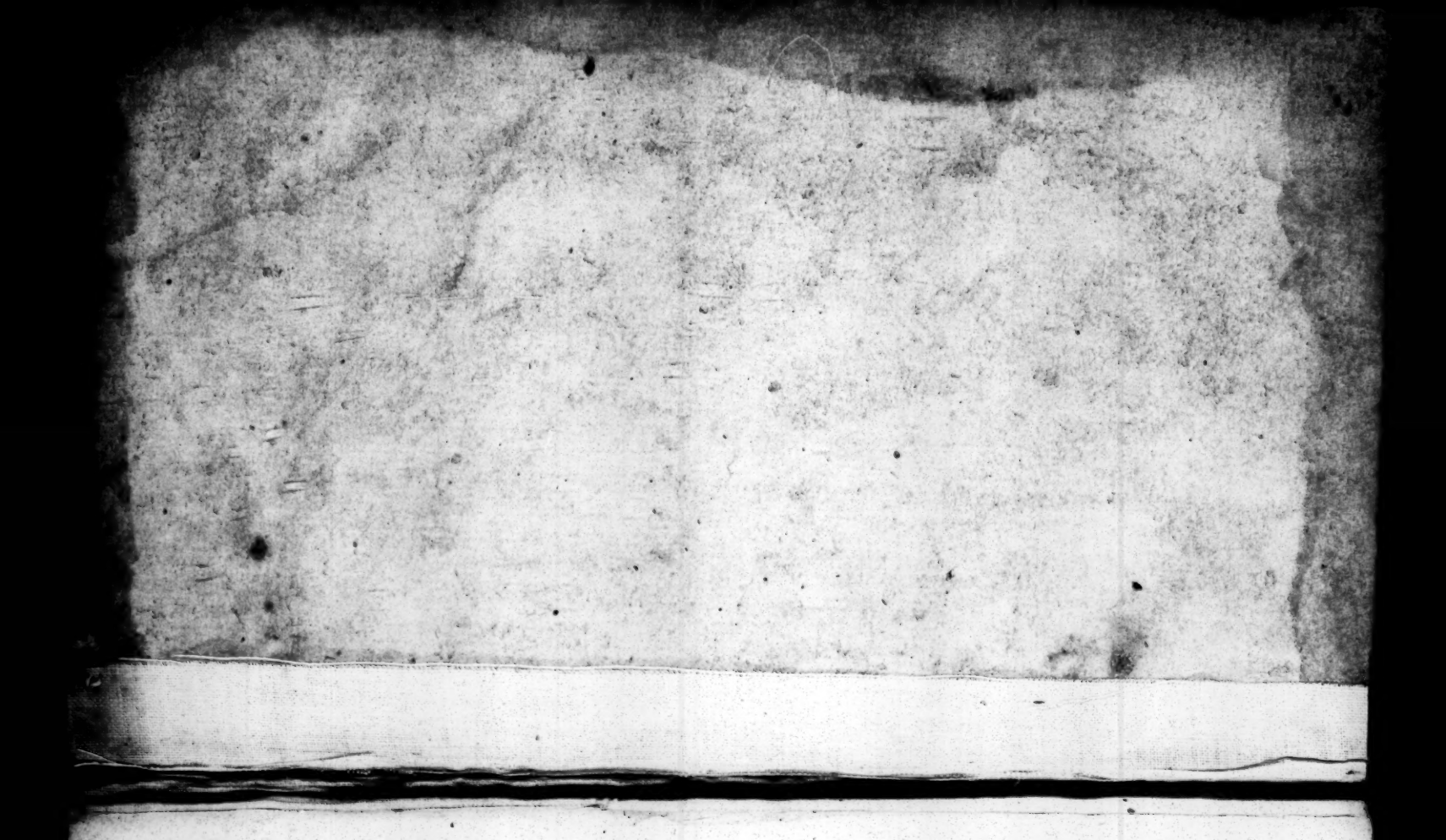
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